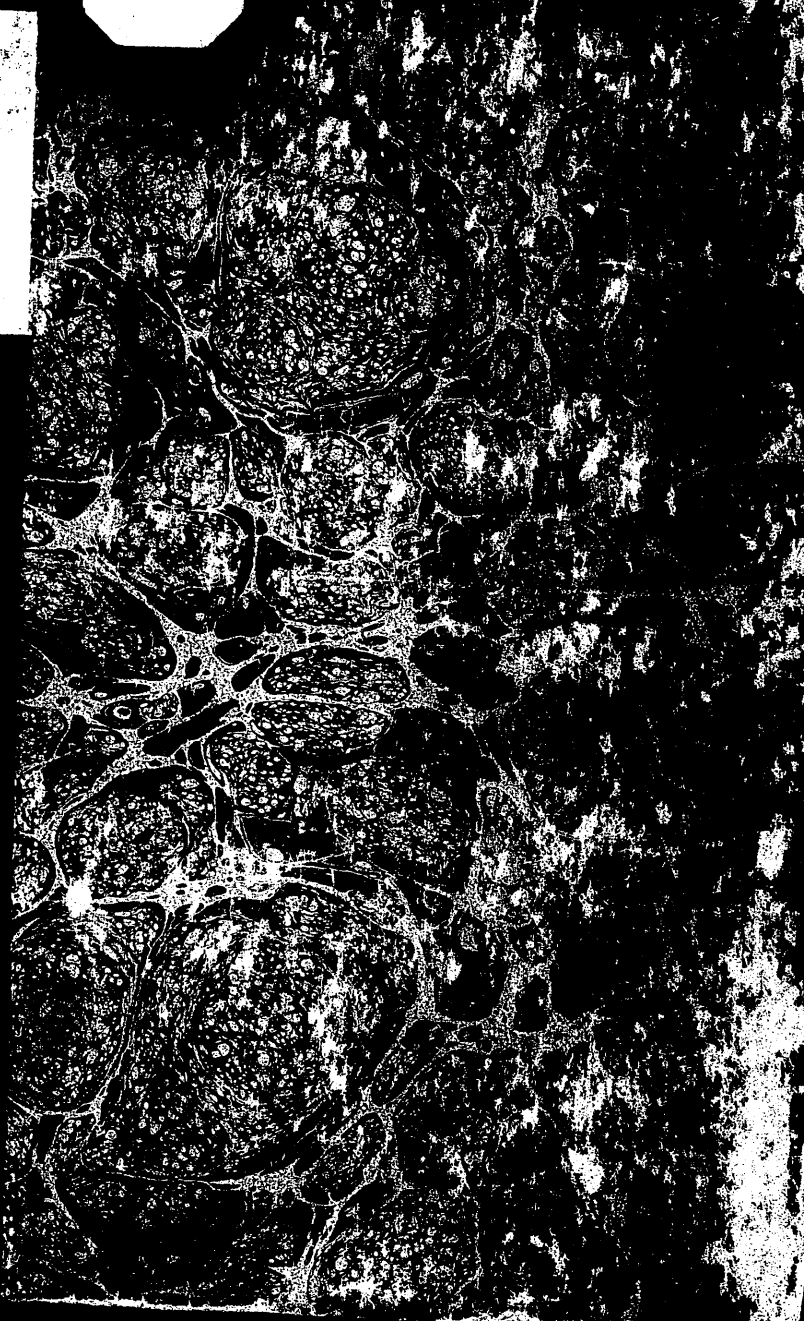


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❖ WORDS OF WORTH ❖

[FROM THE]

Chicago Christian Convention.

BY

REV. MARCUS RAINSFORD, D. D., LONDON, ENG.

REV. CHARLES SPURGEON, LONDON, ENG.

DR. W. P. MACKAY, HULL, ENG.

REV. A. T. PEARSON, D. D.,

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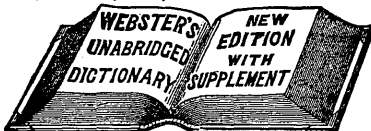
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NOTE.

The addresses contained in this pamphlet were delivered before the "Christian Convention," held in Chicago, Oct. 11-13, 1882. Dealing with vital topics, affecting the whole church of Christ, and being presented by such widely-known and eminent speakers, it was deemed unwise to confine the hearing of these WORDS OF WORTH to even the large audiences that crowded Farwell Hall during the sessions of the Convention. They are, therefore, sent out in this form, that their mission of usefulness may be increased.

R.



WORDS OF WORTH.

THE CHRISTIAN LIVING ON EARTH.

ADDRESS BY DR. W. P. MACKAY, OF HULL.

Dear brethren: the subject on which I am to have the pleasure of addressing you this afternoon, is what the programme states it to be—"The Christian Living on Earth." Not the mere moralist; the Christian. The Christian, not in heaven, but the Christian living on earth. The subject before us this afternoon is not a fancy; is not a feeling; is not a doctrine. It is what it is stated to be—a Christian living. If we, by the power of God, could look into this subject thoroughly, one great end of this convention would be reached.

The Christian is "to live;" not merely to be saved and to praise Christ's name together in happy joy; nor to acknowledge Him in all His perfection as a man, but to manifest His life upon the earth.

I wish now to briefly draw your attention to this fact: that no fancy, however high; no feeling, however deep, and no doctrine, however sound, can make up Christian living. Christian living must be originated in heaven, in the life of God Himself, Christian living must come down from heaven to earth, in the presence of Him who said to us, "I am the Way, the Truth and the Life," and Christian living must be communicated by Him who has been sent from the Father and the Son—the Third Person of the glorious Trinity, to beget that great reality within us, and to make us sons and daughters of the Lord God Almighty, begotten of God.

In the first place, I draw your attention to a passage in God's word, that shows us the common tenure of this life in the saints of all ages. For I believe that no sinner was saved or shall be saved, from the days of Abel down to the days of the great white throne, but by being cleansed in the blood of Christ and regenerated by the Holy Ghost. I take you to an Old Testament prophet, perhaps little read in these days, Habakkuk. The third chapter speaks of Habakkuk resigning himself to the words of God, and falling under His rod in submission, if not in joy. He finishes by telling us that even "though the fig-tree shall not blossom,

neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord; I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hind's feet, and He will make me to walk upon mine high places."

How is this consummation to be reached? In the first chapter of Habakkuk, where we find his burden, in the thirteenth verse, when he speaks to God, he says: "Thou canst not look on iniquity; wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he, and makest men as the fishes of the sea, as the creeping things, that have no ruler over them?" Are we not in a similar condition to-day? In the present day we see these things happening, and God silent amidst it all. Falsehood and deceit, and murder and theft, and all that dishonors God, are seen all around, and He sits silent upon His throne of glory. But God shall come, says the Psalmist, and shall not keep silence. Habakkuk was waiting to be relieved of the burden that pressed upon his soul, and ground him down; he was waiting for the great and glorious emancipation that was to make him rise up to the throne of God and be like Him and with Him forever. This holy man waited for the revelation of God. Write it and make it plain upon tables of stone, that a man who reads it may run. Sometimes it is thought that the letters were to be so large and legible, that even a runner could read them; but it really is that the reading of them may impart power to his running. And thus we find in the Old Testament, the prophet Habakkuk receiving a special revelation from God, in the second chapter: "The just shall live by faith." This beautiful text has been transfigured in glory by the apostle Paul and three times we find in his writings this text used on various occasions: 1st, in the Epistle to the Romans; 2d, in the Epistle to the Galatians; and, 3d, in the Epistle to the Hebrews.

This is Christian living; Christian living in its alpha, Christian living in its omega, and Christian living all the way between. Christian living to start with, Christian living to continue with, and Christian living to end with. The first shall come into spiritual existence, into the living of Christ, into that love and fellowship with Christ by faith; shall grow therein and be perfected therein.

I have had to do with many anxious inquirers, and I find the greatest stumbling-block of all is this: they wish to be able to feel faith. Even the telephone cannot let us *see* a sound; it can let us *hear* a sound. You might as well speak of hearing a sight as feeling faith. Faith is the substance of things hoped for; the evidence of things not seen. If feeling were justification, or were the means of applying justification, then

this would be the consciousness of what was going on within. It is not faith in what is felt.

The just shall come into this relation of justified sons with God by faith.

"There is life in a look at the Crucified One."

All God's ways seem unnatural, because we approach them by sense or feeling. All God's ways are against man's ideas. Moses, by divine command, had an extraordinary way of healing snake-bites. "You don't mean to tell me," any doctor would have said, "looking at this little bit of brass will stop that hemorrhage? Do you mean to say we have only to look to that brass?" It is not a question of what you have or feel. It was a revelation that came from a great God who had sent these serpents upon them. You must accept His thoughts and reject your own. He has revealed Himself. Sometimes men come to the Bible and think they can judge it. You can never judge a revelation of God. You can accept or reject it, but you cannot judge it. God's light shines upon every man in the world. It brings light and life and joy; but a man that does not wish or require God, and does not wish for a revelation, must be left to find out that he does require those things. If our great theologians had to write that Bible of ours, it would have been a proper course to have begun by an introduction concerning the *a priori* or *a posteriori* argument for the existence of a God. But God makes no such preface. He says: "In the beginning God created." People are trying to make out the beginning of creation without a Creator; they have been fighting all the days of thinking man about it. The wise have discussed various theories, as to whether God makes a white and a black man from the same original parents, or develops him from the lower animals.

The last thing any man will give up is his utter and total incompetency to do anything for his own salvation. There is nothing like answering a fool according to his folly. If a man comes and asks me how he is to carry five tons of coal on his back, I would not argue with him, I would give him a half-an-hour to try it, and let that answer his own question.

The last thing that we give up is the thought that we can do something. Now, the first step is to accept God's record of us, not our opinion of ourselves. We have got to have faith in God's record of what man is, and faith in God's record of what He is, and it is said the just shall live by faith. He has weighed us in the balance. We may think ourselves of some importance. Paul, when his eyes were opened, instead of climbing up the mighty elevation of self-confidence, went down into the deepest valley of humiliation, not singing the self-sufficient solo at the top of the mountain, but he is down in the depth. It is a bass solo,

O, Paul, you are singing, and not at all highly strung. What have you now? I have a revelation. "This is a faithful saying, that Christ Jesus came into the world to save sinners." That is a saying, and a beautiful saying too. It is sayings we go by, not feelings.

A photographer told me once that he had an order for six dozen photographs, by touching up the negative that was refused by a young man, who thought the original not nice enough. But an ugly truth is much better than a pretty falsehood. The truth, although it is ugly, is still truth in the end. Falsehood, though beautiful, is false in the end. Let us have the truth, whatever comes of it. God always likes to have a man confess his sins; He likes to have truth in the inward parts.

People must come down from the mountain of self-conceit and take God's opinion of themselves. God's photograph of you is full size from the crown of your head to the sole of your foot. We are full of wounds and bruises and putrifying sores. How would you like that in your album and write under it—"That's me." You don't know how the glory of God shines upon you and diagnoses you. You know nothing about self. You know nothing about Christ's love because you have never accepted the saying of the revelation of the truth of God—"And the just shall live by faith." I trust there are some here who may say, I have by the grace of God found out by God's word and bitter experience that I am undone. Praise God that is the right step to take. Lie down and say I need a Saviour. It is not who shall ascend into heaven that is to bring Christ down from Heaven, nor who is to descend into the grave to bring Christ up. One night I was trying to reach along the coast of England in a yacht; we could not weather the point, and our good captain said we would have to go under the lea and cast anchor; and having let out a long length of chain—we had to do that because there was such a storm blowing—our men got ready and when they were cleared they said—"Let go the anchor." I did not see any one open the hatches and lower the anchor into the hold. That is what your "feeling" people attempt to do; they lower it into the hold. They won't let it go outside. If I could feel some sensation coming over me and telling me I am saved, they say, they would be satisfied. My anchor is in Christ. My anchor cannot fail until His power and my Bible fail. I shall anchor fast to the eternal rock of ages and stand the storm and live by faith. "The just shall live by faith."

There is nothing like making a good start, Start well and start fair, that is take the place that God has given you, in the ditch, and there you will find a good Samaritan having come all the way to you.

The epistle to the Romans is justification by faith. The epistle to Galatians is justification by faith alone. This faith is characterized by three things in the living: dependence, obedience, and (it leads to)

experience. Dependence, trusting upon God day after day. Obedience, if ye love Me keep My commandments. This life is essentially a life of obedience, dependence and experience. Our life goes on from day to day in a condition of dependence.

Remember the bread of yesterday's convention will not do for to-day. We must get the manna up fresh day after day and the water the same way.

I hope this life of faith will come to a very large number of you to-day. We sometimes hear of such and such an evangelist living by faith; such and such a philanthropist. It may be in greater or less measure we live by faith, but all believers live by faith. For instance here is a man that sends \$3,000, we will suppose, for some charitable purpose. His giving is by faith. The gifts of faith are as real as its receipts. We must live by faith in the highest sense of the word. Day after day we have to grow in this life. We are told that we are to renew our strength, if we wait upon the Lord, depending and confiding and trusting in Him. How is this accomplished? First we mount up on wings as eagles. Now and then we see people who have received this sudden inspiration at conversion start up and think they are in the seventh heaven. Don't clip their wings sooner than you can help it, let them speed toward the sky. They will know what it is to come back to earth and run by faith the race that is set before them. Christian living not talking, but Christian waiting and living; running the Christian race, and even *walking* and not fainting.

It is not every one who will go to the cave of Adullam with rejected David. Let us stand by him in adversity; for if we suffer with him we shall reign, and thus there is more exercise in this divine gymnastics. "Yes, having done all to stand." It sometimes takes all our strength and time to stand. It is all right in the revival times, in a large meeting like this; but let us go away to our little villages, our small corners, with every one against us, and everything against us; then having done all, to stand has something very grand in it. The grace that will make you full will make you stand. My grace is sufficient for you; and after this the Master will come to you and say: You have been going about getting experience; you have come here; you have been failing, and you have been running, and you have been working, and you have been standing; and I will make you to lie down. He makes me to lie down, but it is among the green pastures and the still waters. A shepherd once said to me, Did you ever see a sheep that was hungry lying down in green pastures? Not a bit of it; it is only the satisfied sheep that lies down in green pastures.

Finally, we must turn to the last passage, and we shall come to the words—"The just shall live by faith," in Heb. tenth chapter. There is

a future as well as the past and present, and He that keeps me calm and patient also keeps me looking for the right place for the reward. Emotionalism and sensationalism won't last. We must do our own little, calm work here, and look forward for a reward hereafter. We look forward, not to borrow to-morrow's troubles. I say, dear friends, if you wish to know the meaning of Christianity, don't borrow to-morrow's troubles. There will always be a way out of it. We know not the path, but we know the guide; and

"The guide who led me hitherto will guide me to the end."

We have been too long looking at the working side of life, instead of the outcome of life. Were you ever in a manufactory where pianofortes are made? Of all places in the world, don't go there for good music. I have been there, and of all the places of discord—tuning, tuning, tuning, and thump, thump, thumping, you ever heard; it is dreadful. But if you want music, go to the band and orchestra in its force. Down here is the place for tuning and making the instruments. By-and-by, we shall have such a concert to the glory of our God; every one of us small and big instruments, sounding to His praise and glory.

The just shall live *by faith, to the glory of God.*

THE WAITING CHURCH.

BY REV. G. C. LORIMER.

Mr. Lorimer read Acts i. 4-8, and said: I read as an introduction to the thoughts I desire to express on the theme allotted me these suggestive words, and hope that your prayers may aid me in their exposition.

Our Heavenly Father usually bestows far more exceeding abundantly than we ask or even think. We approach Him with our measured petitions, and He replies with blessings immeasurable. We solicit a crust, He gives a loaf; we ask for pardon, He adds justification; we long to be saved, He saves us, and does more by us—He enables us to save others; and we plead for deliverance from enemies, and lo! He gives us victory over them. Likewise He sometimes answers our prayers by withholding what we specifically name, and grants us something different and better. We anxiously implore that our children may be prospered, having reference wholly to worldly success, and He graciously converts them, thus qualifying them for the grandest and noblest triumphs here; we entreat for them happiness, thinking only of earth, and He regards our cry, and like the deity described in Grecian fable, outstrips our expectation and desire, and confers an early death and with it happiness in heaven; and we groan, agonize, and supplicate for the advancement of the church, in our hearts longing to see her exalted in honor, outward dignity and social favor, and God passes by our petty ambition for her, and exalts her in grace and spiritual power.

Thus were the disciples dealt with at the period covered by the Scripture I have read. They were intent on seeing the glory of the coming kingdom, and they would know the time of its appearance. From their expressed desire we infer that that kingdom was not yet set up, and from many other passages we cannot but believe that its manifestation will synchronize with our Lord's second advent. Paul associates them together in his letter to Timothy, saying, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at *His appearing and Kingdom.*" As very much that is of comfort to the saints and to the glory of God shall be accomplished when this event occurs, it was not unnatural that the Lord's followers should desire to know *when* it should take place. The reply of our Saviour would seem

to recognize this; for there is no reproof in it; but at the same time He does not yield to their importunity. He simply says it is not for them to know this great thing, and then proceeds to assure them of the immediate approach of even a greater thing—the descent of the Holy Spirit, long sought for, and long prayed for, which was promised by the Father, and to which He had referred during His ministry. (*See John vii., xiv., xvii.*) It may be doubted whether this is a better or a greater blessing than the establishment of the kingdom. I have never said that it was. What I affirm is that it was better to have the presence of the Spirit than to know with certainty *the date* of the Kingdom's glory. In other words, they sought *chronological light*, they received *spiritual power*; they would have their *curiosity gratified*, Christ would have their *usefulness perfected*. They came to Him with an important request, and He passed it by, directing their thoughts to the qualification they needed for the successful prosecution of their work as the world's evangelists.

This qualification the church still needs; needs far more than curious knowledge regarding the fulfillment of prophecy, however interesting such knowledge may be. One object of this convention is to direct the attention of the church to this need, and to stimulate Christians to seek its adequate supply; and in carrying out this purpose I have been appointed to address you on the importance of waiting, as did the apostles, for the coming of the Holy Spirit.

At first this task may seem superfluous, if not indicative of unbelief. Can it be that the Spirit which descended on the church at Pentecost has ever forsaken it? And if this withdrawal is impossible, why should we be urged to wait for His coming, and if we do so, do we not imply that He has failed in His office work? Personally I can not admit that He has ever forsaken the church. He was "to abide forever," and forever will He abide with it. We know that He is the very life of Christ's bride, and were He to abandon her, the Lord would be joined to a dead wife; and then, well might He cry in greater agony than Paul, "Wretched man that I am, who shall deliver me from the body of this death." It is this permanent indwelling of the Heavenly Guest and Comforter that distinguishes the church from all other philanthropic and moral societies. This is the sign of its supernatural origin, and the source of its abiding power. Without it, it would be nothing more than a voluntary association of men and women; but with it this association becomes the invading army of invisible worlds, a family of God, a divine and unearthly institution. History, name, ordinances, even doctrines are only appendages and accidents, compared with this one supreme possession. A church without the Holy Ghost may have everything else, apostolicity, catholicity, and every other ecclesiastical mark, and yet it has no more right to the name than the devil has to be called a saint.

If this is so, why then spend time in supplicating for that we cannot be deprived of? Why wait for that which we already enjoy? This question must be answered fairly, or our present attitude is meaningless.

When we read the prophecy (*Joel ii.*) to which reference is made in the second chapter of Acts, you will find that the advent of the Comforter is associated with the terrible signs in heaven and earth which are to introduce the "great and notable day of the Lord." This passage should be read in connection with Matt. xxiv. 29, and Luke xxi. 24, which last verse in a harmony of these gospel prophecies should be placed just before the verse cited from Matthew, and these, taken together, show that the awful catastrophies and visitations spoken of by Joel have not been fulfilled, were not accomplished at the destruction of Jerusalem, and are to immediately precede and harbingers the second coming of Christ. I infer from the fact that as the Spirit is spoken of as coming on the Day of Pentecost and in connection with the consummation of redemption, that it is the peculiar feature of this dispensation, that He *perpetually* comes, even as He *perpetually* abides. Between the two periods named He is descending. His advent, unlike that of Christ, is not perfected in a moment. He is here, but He is still coming. As the light which fills the world is constantly streaming from its source, so the Comforter pervades the church, and is yet ever entering it. The promise of Joel was *completely* fulfilled, but not *exhaustively* fulfilled, just as a drop of salt water is all that the ocean is, and yet it exhausts not the ocean. Referring to the ocean suggests that the incoming of the Spirit may be likened to its tides. They do not reach their height in a moment, but slowly, gradually, and refluently. The billows roll towards the shore, and subside, breaking there and retreating, while the water which they bring remains. Out goes the wave, leaving its treasure behind, only to return again with more, and thus, through the repetition of the process, the floods deepen and expand until every crevice, bay and inlet is filled with the gladsome sea. Thus came the Spirit on the Day of Pentecost. The tide came in bearing on its bosom the fragrance of heaven, as the ocean's traveling waves do the salt flavors from its measureless spaces. He has never receded. Revivals of religion, which may be likened to the action of the billows, have brought more and more of His presence to the church. The billows have gone back, and gloomy souls have said that He had departed, failing to perceive that it was only the upheaval and commotion which had subsided, while the substantial blessing remained. Yet higher and higher must the tide arise, until the church shall be bathed in its healing floods, and be prepared for the day when Christ shall come mid flame and fire to claim His own. If this view is correct, then the church now ought to be more spiritual than ever it was in the past. I believe it is. Certainly it is more spiritual than in the apostolic

period. We think of the church as having then all things in common and we forget in our review the lying of Ananias and Sapphira and the immoralities of the Corinthian brethren. Pentecost itself did not deliver the disciples from selfishness. Are not Christians to-day more heavenly-minded, purer, more charitable and devout than they were in the period of murderous councils, or they were when puritanical rigidity and exclusiveness identified religion with asceticism? The question hardly needs an answer. God's people in this era are more earnest, consecrated, conscientious, and upright than ever in the past. The tide is higher. It may not be as high as we would like, and it is not, for there is yet much that is weak, worldly, vain, foolish, heartless, and faithless, marring the characters of those who are Christ's followers. But that which is lacking can be obtained. The tide is not stationary. It can be drawn to the shore; and as it can advance, and as it can enrich in all spiritual gifts, may we not consistently, should we not confidently, wait and pray for its approach, for its incoming and blessing?

The reason why this gift was to be especially desired by the primitive disciples is expressed by Jesus when He said, "Ye shall receive power after that the Holy Ghost is come upon you." Power is what they needed; for without it they could not prevail against sin or carry the gospel message to the desolate world. Naturally we are as weak as they. Like Paul we can say, we can do all things through Christ which strengtheneth us, but apart from Him success in winning souls is impossible. God has sent us into the earth "to rescue the perishing," and only through human instrumentality does He carry forward His high purpose of grace. Nevertheless, He would have us keenly realize that we are only instruments, that success is not by our might, but by His Spirit, that the planting and watering are ours, but the increase is from Him. Nor should we be surprised that we have to work in strength that is not ours. Everywhere we find the law—at least it seems to be a law—of dependence, by which plants and animals flourish through the forces they derive from the exhaustless resources of the universe. Sometimes we sneer at the parasite. But the sneer is unbecoming all orders of being here. The vine that fastens itself on the tree, and draws from its sap the vital current of its own life, is but a picture of every flower, herb and grass, of hearts and men; for all live on something else, derive their life from air, sun, rain and earth. That glorious oak tree that stands alone and seems capable of caring for itself, would perish were it unable to drink in refreshment from the dew, and nourishment from the earth, and from the light. The motion of the earth, the relation to it of the heavenly bodies, the stars that gleam and suns that burn, are all necessary to the growth of the humblest flower. Lifting up its tiny head it can say, "I can bloom, I can perfume the air with fragrance, and

delight the eye with fair colors, through the universe which strengtheneth me. Without this I am nothing; but with it I can do all things." It is for the Christian also to adapt these words, substituting "God" for the "universe," as he is no exception to the rule under which the lilies of the field thrive and display their beauties. From what he sees of their dependence, had he no other witness, he might well learn his own, and nothing amazed might well call on the Almighty to be his sufficiency.

This He becomes through the indwelling of the Spirit, to which evidence is borne by the name of this Divine Being and the figures under which His operations are described. We are always curious concerning the sources of a man's power. We are as anxious as ever Philistine was to discover the secret of Samson's strength. Whence comes it? What constitutes it? When we observe certain Christians eminently successful in winning souls we propound the same questions. The answer does not always satisfy us. It is said that they are efficient because of the power of the Holy Ghost; but we want to know what are the peculiar elements of this power. The first of these is expressed by the term "holiness." We know that the Third Person in the Godhead is called "holy," because it is His special mission to sanctify. Wherever He abides He purifies. The heart that contains Him grows weary and sick of sin, seeks to put it away, and to be clear of fellowship with evil. On everything such a heart writes "holiness unto the Lord," and wherever this is done there is that which even the godless respect and fear. Holiness is the proof of sincerity, of personal consecration, and of actual contact with the Unseen, and wherever these are manifest wickedness trembles and hides its head. Another element of power is suggested by the term Spirit. The mightiest force is not brute-force. An army may be physically strong, and yet be unable to cope with an antagonist in this respect inferior. Muscle and sinew are no match for intelligence and for the appreciation of the cause in whose behalf arms have been taken. That which we call spirit, enthusiasm, devotion in an army, and which renders it irresistible in the field, is not unlike what is produced by the action of the Holy Ghost in the soul. His stimulating influence disperses obscurity, and reveals the genius and nature of Christianity to the saint's mind, and stirs up the tremendous energies of his heart. A man under this control is almost invincible. No threats can deter or alarm him, no obstacles impede his progress, no combination of enemies amaze him, no amount of toil exhaust him, and no failures discourage him. The possibility of defeat he derides, and carries about with him the strange consciousness, as it may be expressed, that he and the Almighty are in the majority. Under this impression he is as the rushing wind, to which the operations of the Spirit are likened, which sweeps majestically onward, wresting trees from their rootage, and stirring the

vastness of ocean to its depths; or like fire, with which the energies of the Spirit are compared, which devours all hindrances, melts all frigid barriers, and wraps in its warm embrace all antagonists. Hence, unless I have been misled in my brief analysis, the power of such a man may be traced to the righteousness, consistency, courage, and unflagging ardor which the Paraclete has imparted or inspired. These elements are surely indispensable if success is to be achieved. Remember that Christians are to proclaim to all classes of people the wonders of redemption; that they are commanded to grapple with every form of vice, rousing necessarily all sorts of prejudices; that they are to lead in every reform and stimulate every movement looking towards human elevation; and then answer how such a mission can be fulfilled in the absence of any one of the elements of power I have named? Such expectations were vain. They must have this strength, a strength generated solely by the Holy Spirit, and on which they are as dependent as the world is on the atonement of Christ.

Have you ever considered the responsibility which attaches to you, fathers and brethren, for the possession of this wonderful power? You can have it, and you are justly accountable for what you can have, and ought to have; and if you have it not, and so fail, no one will be condemned but yourselves. Endow the flower with intelligence, and talk with it regarding its position and obligation. It has a universe to draw from, and must draw from it if its functions are performed. But suppose it says, "I can't grow of myself, I can't shed my perfume abroad unaided, and cannot therefore make the garden fairer and sweeter by my presence;" you would reply, "Foolish flower, you have earth, air, sun and dew to draw on, and if you fold yourself to sleep and inactivity you will be judged not by what you have, but by what lay at your door, and which you could have had." Ah! child of God, you are a very tiny thing and as helpless as the flower that trembles at your feet, and yet you can bring down, and concentrate in yourself the almightiness of the Almighty; and if you fail to do so, no pious wailings and bemoanings over your leanness and feebleness will save you from censure. I desire this thought to be impressed upon your minds to-day. I want you to understand that it is no evidence of piety for us to acknowledge our native weakness, and through swift-coming tears admit that we cannot do anything of ourselves, and at the same time close our hearts by worldliness or indifference to the incoming of God's Spirit. God is not mocked. You confess your lack of power, He replies by telling you that you can obtain all you desire; and if you still complain that you are unable to do anything for Christ, He will answer that you can do everything if you will only seek the strength available, and if you seek it not that He will judge you according to the vast resources which lay at your disposal

and which you were too stupidly or sinfully humble to obtain and utilize.

And now, brethren, in closing permit me to point out in what manner we should "wait" for this much-to-be-desired blessing. Turning to the narrative for light on this point, we find that the angel who spoke to the disciples admonished them not to stand gazing into heaven, not to fix their minds on the presence that was being withdrawn from them or to lose themselves in meditations regarding what might have been. We are always in danger of falling into impracticable contemplations. We think of our first religious experience, or some old revival of religion, and it has perhaps gone from us, and, lo! we stand contemplating its fading figure, and we quite overlook the need for immediate action. At times the past is almost transfigured, and seems to be surrounded by angels, and as having greater affinity for the skies than the present, and we bewail its loss, not realizing that we can more than restore it to the earth as the Holy Comforter was more than a compensation for the departure of the Consolation of Israel. The warning comes to us not to give ourselves up to dreams, reveries and murmurings over blessings which have taken their flight; but in man-fashion address ourselves to the need of the hour, and to the blessings which are now within our reach. Instead of this soft and idle mood, if we would "wait" acceptably we must imitate the disciples, and they gathered themselves together in one place, poured out their prayers, and did what they could to remedy the evil wrought by Judas, that is, their "waiting" was characterized by *unification*, by *supplication*, and *purification*, and ours must be similarly distinguished.

There must be substantial accord among God's people if the Spirit ever does much through their instrumentality, and the individual believer must be at peace with his own conscience, with his brethren, and with the Saviour, if He is honored in a similar way. Remember that the symbol of the Holy Ghost is a dove, not a vulture, nor an eagle, nor an owl. He is gentle, compassionate, peaceful, has no vulture-heart for the carrion which slander feeds on, has no eagle instinct for battling mid-air, filling heaven's kingdom with shrieks and groans, and no owl's eye loving the darkness rather than light. Where He makes His abode, must be a home for doves. He will not fold His wings in the eyrie covered with whitening bones of helpless victims, nor in the nest that has been built in the tree already fated by corruption to destruction. Nor should it be overlooked that He has never borrowed the peacocks' plumage to emblemize His character or His office. He has no affinity for the proud, conceited, boastful disciple, who struts before the world displaying the splendor of his piety, and the importance of his words and deeds. Oh, sirs, the reason why the Spirit comes not in His fulness, albeit He

is here far more abundantly than in the past, is that so little of the dove distinguishes the members of God's church. There are some among them so vain and heady that the poultry yard is not big enough for them, and it is impossible that they should seek any grace or beauty from heaven, when they are so complacently satisfied with their own bewitching and gaudy excellencies. There are others, and among them those who stand high as leaders and teachers in Zion, from whom it would be as reasonable to expect forbearance, tenderness and forgiveness as it would be to expect sympathy and love from a pack of jackals and hyenas. Wound them or offend them, however inadvertently, and they show their fangs, and are as hard to appease as a lot of hungry wolves. I know these comparisons are not complimentary, but they are just. Much of the boasted toleration, charity, forgiveness, and forbearance is a sham. We tolerate those with whom we have no difference; we are charitable in our judgments of those whose conduct is above reproach; we forgive those who have never transgressed against us, and we forbear only those things that are pleasing to us; or in other words, these graces we parade when there is no occasion for their exercise, and rarely display them when circumstances demand them. I am sick, heart-sick, and weary with the assumptions of many Christians regarding their love for each other and humanity. Do they treat their servants with more consideration than the world does? Do they pay their laborers more than unconverted employers do? Are they more generous and humane towards their dependents than are they who never confessed Christ? Yea, are they more condescending and kind to the poor sewing girls who are members of the same church with them than are the gay ladies of society who hardly recognize their existence? Now I am compelled to answer—and I do it in the fear of God—and knowing that there are many glorious exceptions. *No! No! NO!* they are not. Multitudes of them are selfish, sordid, supercilious, and severe. They are alienated from God by their worldliness, they are separated from humanity by their manners, and they are divided from the church by the social chasm they have created. They live in a state of division. They are splintering the church by their stupid society distinctions, and they are arousing discord and suspicion in the breast of man by their indifference to his welfare. We hear much on occasions like this of the necessity for union between denominations, the idea uppermost being that we should especially try to see eye to eye in doctrine, or at least not permit our differences to interfere with our joint endeavors to do good. These sentiments of course I endorse. They are pious platitudes to which we all subscribe, over which we weep, and on which we shake hands most fervently. But this union is as nothing compared with that which is needed. If the Spirit is to abide with us we must get down deeper.

He demands reconciliation, peace, harmony. Class distinctions must be overcome in the church, brotherly love must be cultivated, fault finding, party governing must be banished, and there must be a fellowship with humanity broad and deep everywhere created; and just in proportion as such a union is realized, just in that degree will the Sacred Spirit reveal His power through His people. Combined with this let denominational union be fostered. Sometimes it has been said referring to this subject, that the sects are like the sea bound into one in their depths, and only divided like waves on the surface. Very true. But I have seen some ugly waves in mid-ocean. And I have likewise seen the denominations come together with infinite noise and clamor, wasting their strength in struggles with each other that ended in froth and spume. What we need is that such warfare should end, and that the great religious bodies should be as some great billows which so run into each other that you cannot tell where one begins and the other ends. May the day come when the distinctions which mark them shall be less vivid, and when they shall flow together more completely. In our cities this has dawned more fully than in the country; but let it not tarry there. Let us in city, town and village draw near to each other, let us make common cause against the common foe, and especially let us seek that dove-like harmony which I have already emphasized, and lo! the Comforter will not tarry, but shall fill the world, not Jerusalem alone, with the marvelous stirrings of His presence.

We must also pray for this blessing. The dear Lord loves to talk with His people. He desires fellowship; He will not be left with solitude and silence. The children who converse with each other must converse with Him. Modern discoveries show how a whisper can be heard a long way off, and the Bible doctrine of prayer teaches that the saints can be heard in heaven. A microphone is a great invention. It suggests to me the thought, when our hearts have been, excuse the word, *microphoned*, we shall be able to catch the sounds of the "still small voice" as it brings sweet answers to our petitions. I am persuaded when our hearts have been delivered from bondage to appetites and earthliness of every kind, we shall be as well able to hear God speak as He is to hear every cry that ascends from the world's Babel roar to His throne. This is to me a comfort and one reason why I seek to crucify the old man with his deeds. As I lessen the number of barriers between my soul and God the clearer sounds His voice therein in answer to my supplications. Our Father is leading us by His dealings with us to this point of privilege, He is restoring the intercourse between earth and heaven, and hence every blessing in redemption is conditional on prayer. He will not permit us to talk only with this world, by our necessities He leaves us to talk with the other. We may not, therefore,

hope for the Spirit unless we call on God for His presence. There will be no triumph for the church unless we pray. Alas! there seems to be a lack of this indispensable means of success. There is not as much prayer in our homes, nor even in the meetings solemnly set apart for its service as there should be; but endless chatter, clatter, noise and hubbub called experience and exhortation. Evidently the saints prefer to talk with each other more than with God. When this shall change, when a word heard in heaven is valued at its true worth, then shall a tempest of petitions arise, and on the church shall wondrously fall the saving power which she seeks.

With supplication must be associated purification. The disciples met in an upper chamber. Judas was not with them. He had gone to his own place. Yet as he had been one with them, and as he had proven himself unworthy of the honor, they felt that they must not allow him to be enrolled as one of the apostles. He must have no part in their ministry. His very name must be cast out. At no subsequent time did they ever meet to elect a successor to any of their number who had died. This is the sole instance on record of such a procedure; hence they seem by their act emphatically to protest against his sin. Judas had already hung himself, but the memory of his crime remained, and complicity with it must be stigmatized. Hence, at once, without waiting for time to soften the color of his iniquity, it was recited and all done that could be done to brand it to remotest ages.

There are those in the church who may be likened to Judas, who have alas not hung themselves as yet, and have not decency to buy a rope, and "their quietus make." We have no objection to their getting out of the way. I am no advocate of suicide, and yet if they would only commit it in some mild form, at least separate themselves from the cause they are betraying, it would be better for the church. Treachery is not unknown among us. There are those who sell Christ for the sake of making money; for when a man ignores his profession and makes money at the expense of the good name of Him whom he serves, does he not betray Him? Multitudes do this daily. The evidence of which is that there is as little confidence reposed in the average Christian's integrity, as there is in the world's. Wealth is the idol of the hour, the golden calf before which thousands worship. To do it honor, Christ is crucified each day. Others sell Him to their longings for amusement and pleasure, and alas! some there are who profess His name, and yet by their wranglings, jealousies, and animosities, do all they can to break down His influence. Well may we pray, "from all such, good Lord deliver us!" Traitors are everywhere around us. So-called brethren pledge us their friendship, and then take the first opportunity to belittle and ruin us. We can no more repose confidence

in the loyalty of a fellow Christian, or even a fellow minister, than we can in that of a common stranger. One might as well appeal to the tender mercy of a foe as to much of this baptized and pious friendship. One minister ought to feel his good name, reputation and honor as safe in the hands of another as in his own. He should be disturbed by no anxieties as to what such a custodian will say about him or do towards him behind his back. But before God we know he has no ground for this confidence in the man's profession. He is just as likely to be spit on, abused, and slandered, by his ministerial friend as not. No tie, human or divine, seems to bind this class in sincere amity. They preach love, and yet love not one another; they denounce hate, and yet hate and are hateful. Notable exceptions to this judgment of course exist. If they did not, the church would soon be a pandemonium. But still it holds that there is a prevailing impression, an impression warranted by too many deplorable instances, instances known to you clergymen better than to any one else, that envy, malice, and betrayals of friendships, are only too common among the leaders of the Lord's hosts. And as long as this state of things continues there will be no genuine and wide spread revival of religion. There may be spasms of excitement; there may be local awakenings, but the church as a whole will be unmoved. But on the other hand, let loyalty to Christ be removed, let loyalty to obligations, vows and friendships become sacred, and then shall the earth be shaken by the mighty work of Him by whose breath cosmos sprang from chaos, and through whose grace alone can the new creation be attained by our sin-disordered and suffering race.

If these conditions are complied with then the waiting church shall become the working church, and then shall "the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." And then shall the word of the prophet be fulfilled: "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon the seed, and My blessing upon their offspring: And they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surrender himself by the name of Israel;" "and they shall be My people and I will be their God."

THE GIFT AND THE WORK OF THE HOLY SPIRIT.

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The doctrine concerning the Holy Spirit is attracting anew the attention of Christians. If Christ is indeed the wisdom of God unto salvation, the Holy Spirit alone can demonstrate it unto the minds and hearts of men; and He has no mission in the world separable from Christ and His work of redemption. The outer work of Christ and the inner work of the Spirit go together. The work for us by Christ is through the blood, the work in us by the Spirit is through the truth; the latter rests upon the former; but without the Spirit, substitutes for the Spirit and His work will be accompanied by substitutes for Christ and His work. The importance, therefore, of the presence and work of the Holy Spirit should be estimated according to that far-reaching and all-touching word of Christ, "He *me* shall glorify." John xvi. 13-15.

By way of preface, the Deity and personality of the Holy Spirit may be briefly considered.

In general it may be said, He is not an "influence" or a sum and series of "influences," but a personal Being with names and affections, words and acts, interchanged with those of God.

1. He is God as Creator. Gen. i. 2; Job xxvi. 13; xxxiii. 34; Ps. civ. 30; Luke i. 35.

2. He is one with God as Jehovah (LORD) in providential leading and care, and susceptible of grief on account of the unholiness of His chosen people. We cannot grieve an "influence," but only a person, and a person too who loves us. Of Israel it is written "How oft . . . did they grieve Him in the desert," and to the sons of God the exhortation is still pertinent, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." Ps. lxxviii. 40; Is. lxiii. 10; Eph. iv. 30.

3. He is one with God as Adonai (Lord) whose glory Isaiah beheld and John rehearses, who commissioned the prophet and sent forth the apostle. Compare Is. vi. 1-10; John xii. 37-41; Acts xxviii. 25-28, ix. 15, 16, xiii. 2-4. In these scriptures one and the same act is that of Jehovah and of Jesus and of the Holy Spirit.

In Jer. xxxi. 31-34 Jehovah speaks of the new covenant, while in Heb. x. 15-17 the Holy Spirit is called the Witness who spoke the words.

Besides the clear evidence of personality and equality in the baptismal words and in the benediction (Matt. xxviii. 19; 2 Cor. xiii. 14), the promise of Jesus affirms the presence and abiding of the Spirit to be one with His own and with the Father's in this word, "If man love Me he will keep My words, and My Father will love him, and we will come unto him and make our abode with him." John xiv. 23. Above all, the name "another Comforter" suggests a Person who would do for the disciples what Jesus the Comforter (Luke ii. 25) had been doing for them. He speaks, testifies, teaches, reminds, reproves, convicts, warns, commands, loves, consoles, besecches, prays, intercedes—in a word, all these and other acts and dealings are not those of an impersonal medium or influence, but of a Person, and who in the nature of the case cannot be less than God in wisdom, love and power, and one with the Father and the Son; another Person indeed, but not a different Being.

In considering His Gift and Work, and in order to set forth in its proper light the peculiar pentecostal promise of His presence and power, the subject may be discussed under these four different heads: I. The gifts and acts of the Holy Spirit which are alike before and after the day of Pentecost. II. The differences of a future gift foretold in the Old Testament. III. The peculiar relation of the gift and work of the Holy Spirit since the Day of Pentecost to believers as Sons of God. IV. The conditions of the manifestations of His presence and power.

I. The gifts and acts of the Holy Spirit, which are alike in kind before and after the day of Pentecost.

1. He was the Author of all spiritual life and power in the righteous men and women of the old dispensation, and He is likewise in the saints of the new. He used the word and law of God to convince, quicken, teach, lead, warn, comfort and to do all for the growth and establishment of the people of God. The 119th Psalm is a portraiture and ideal of the righteous man as taught and led by the Holy Spirit. That Psalm runs through the whole gamut of the spiritual experience possible for those who waiting for the consolation of Israel and the future outpouring of the Spirit, were apart from us not to be made perfect as sons and as worshipers. God was with them, their life and light, their hope and salvation. Many a one prayed "Teach me to do Thy will, for Thou art my God; Thy Spirit is good; lead me unto the land of uprightness" (Ps. cxliii. 10); or in distress cried out, "Take not Thy Holy Spirit from me" (Ps. li. 11); and it is the same Spirit of Truth which now guides the sons of God in the completed revelation of our God and Father. John xiv. 17; xv. 26; xvi. 13.

2. He bestowed in olden time gifts of wisdom and power for

governmental and judicial purposes, qualifying them like Joseph and Daniel, Moses and Joshua, for special ends. His presence prepared a David to rule and lead Israel; His absence unfitted a Saul. He "rested upon" elders and "came upon" judges, and endued them with wisdom, courage and power. Gen. xli. 38; Dau. iv. 8-18; vi. 3; 1 Sam. xvi. 13, 14; Num. xi. 11-29; Neh. ix. 20; Is. lxiii. 7-19.

On turning to the New Testament similar gifts are due to the self-same Spirit. Compare Acts vi. 3-5 with Deut. i. 3, and Exod. xviii. 21; also Romans xii. 7; 1 Cor. xii. 28; and consider such words as governments, overseer, ruler, leader, elder, pastor. For "the care of all the churches," Paul was pre-eminently endowed with various gifts. 1 Cor. xv. 10; 2 Cor. xi. 28.

3. He fitted men of old for the service of teaching and preaching, and does so still. "I will pour out My Spirit unto you; I will make known My words unto you (Prov. i. 23). For such service He it is who as the Spirit of Christ separates evangelists, pastors, teachers, and sends them forth. Is. xlviii. 16; Amos vii. 14-15; Acts viii. 29; x. 19; xi. 27-29; xiii. 1-4; xvi. 6, 7; xx. 28; xxi. 10, 11; Eph. v. 18, 19; iii. 5; iv. 11; Luke i. 41, 67; 1 Pet. i. 11; 1 John iv. 6.

4. He wrought miracles through His messengers in former and latter days, and opened the mouth to utter prophecies and the eye to see visions, and often moved upon them in extraordinary bodily ways. Ex. viii. 19; Luke ii. 20; 2 Kings ii. 9-15; Matt. xii. 28; Acts xix. 11; Num. xxiv. 2; 1 Ch. xii. 18; 1 Kings xviii. 12; 2 Kings ii. 16; Ezek. ii. 21; iii. 12-14; viii. 3; xi. 1, 24; Mark i. 12; Acts viii. 39; 2 Cor. xii. 1-4.

5. He reprov'd and convicted sinners of old as now. Micah iii. 8; Acts vii. 51; Gen. vi. 3; Zech. vii. 12; Neh. ix. 30. What Noah, or Elijah did in this respect, or John or Jesus or the apostles was alike in the power of the Spirit. Luke i. 15-17; iv. 14-29; xii. 12; Acts iv. 8, 31; vi. 10; vii. 51; xiii. 9-11. All alike then and now were the instruments of the power of God through the truth of God. Without Him in vain will be argument and appeal, reasoning and exhortation. It is then evident so far, the gifts of the Spirit relate to kind; nothing new is found in the apostolic day excepting the gift of tongues and their interpretation, and yet in the very heart of the Old Testament are found peculiar promises concerning the future presence of the Spirit, which imply a new experience of the life and love of God.

II. The differences pertaining to the future gift of the Holy Spirit foretold in prophecy and repeated by John the Baptist and by the Lord Jesus.

These promises are as follows:

1. The Spirit was to be poured on "all flesh," on persons of all conditions and ages, on men and on women. Joel ii. 28, 29. It was to be

a gift for all, and as to measure, a pouring, instead of the scattered drops of other days falling here and there upon a chosen servant of God. Acts ii. 33; x. 45.

2. The Spirit was to be poured "from on high." Is. xxxii. 15. This significant word "from on high" contained the whole mystery of a suffering and exalted Messiah, for the great Gift could not come until sin had been put away, redemption accomplished, captivity led captive and the ascension far above all heavens made that He might receive gifts for men. This promise raised the eye to the Christ in glory, from Whom the chrism of glory should come (1 Pet. iv. 14); and so Jesus about to ascend, said to His disciples, "Behold I send the promise of My Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high (Luke xxiv. 49); and on the day of Pentecost "from heaven" the Spirit came. Acts ii. 2.

3. The Spirit was to be poured upon all thirsty ones. "I will pour water upon him that is thirsty. . . I will pour My Spirit upon thy seed." Is. xlv. 3. The thirsty are they who ask, believe, receive according to the same promise repeated by Jesus in John vii. 37-39. In this promise there is meant not only power for service but also more abundant spiritual life.

4. The spirit was to be "within" the believer in a more interior and abiding way. He was *in* men of old, but if a distinction can be made here at all, He was to be in them hereafter, not only in contrast with the external law and letter of the old covenant, not only in contrast with the being "upon them" as for service or temporary missions, but in them according to a new relationship, whose experience would be a deeper, more pervading, all glorifying one as in the very Holy of Holies. Ezek. xxxvi. 27; xxxvii. 14; John xiv. 17, 23.

5. The Spirit was thus to abide "forever" (Is. lvi. 21); and again from the lips of Jesus comes the promise, "And I will pray the Father, and He shall give you another Comforter that He may abide with you forever." John xiv. 16. The predictions were also substantially repeated by John the Baptist, who knew well that this gift of the Spirit would be the pre-eminent blessing of the Kingdom to Come. Matt. iii. 11; Gal. iii. 2, 14; Acts ii. 39; Is. xlv. 3.

The disinterested wish of Moses was indeed to be fulfilled, "Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them!" Num. xii. 29.

III. The gift and work of the Holy Spirit since the day of Pentecost peculiar to believers as sons of God. 1. The Gift.

It is plain in the forementioned promises that the future gift of the Holy Spirit was not for the righteous Israelites of old, and could not be bestowed until redemption had been accomplished, because only through

redemption and the death of the Testator could the relation of sonship be established, and the Spirit of Sonship—the earnest of the inheritance—sent forth. The Spirit acts only according to relationship, in servants and minors as servants and minors, in friends as friends, in sons as sons, in people of God having an earthly calling as having an earthly calling, in the church of God having a heavenly calling as having a heavenly calling.

A few of the scriptures concerning the relation between redemption and the gift of the Spirit may be briefly considered.

First of all, it is suggestive that the Lord Jesus spoke of it as “the promise of the Father,” the new name of God Jesus came to declare, and which as a new name corresponded to the new name of believers as sons of God, and to the new name of the Spirit as the Spirit of Sonship. Luke xxiv. 49; Acts i. 4. Earlier in His ministry, Jesus already had said: “If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.” Luke xi. 13. But this promise and prayer could not have been fulfilled until a later hour, for Jesus repeating this promise at another time said (John vii. 37-39): “But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given because Jesus was not yet glorified.” These are some of the anticipative sayings of our Lord, not to be made good until He had died and risen again. The good things of the Kingdom could not be given until “transgression had been forgiven and sin covered.” The water could not pour forth until the Rock had been smitten. In Is. xlv. 3 the promise of the Spirit to the thirsty follows in the same prophecy the promise of the forgiveness of sins in Is. xliii. 25. In Ezek. xxxvi. 24-27 the cleansing and the new heart precede the promise, “I will put my Spirit within you.” In John xvii. 1-26, the high priestly intercession of the Son of God for the sons of God is based on the work of atonement as if already finished, and the answer to that prayer was possible only through the coming of the Comforter—the “I in them,” the very last words of that prayer.

The word of Jesus to Mary on the morning of His resurrection, when for the first time He calls His disciples His “brethren,” implies, among other truths that Mary and all believers were henceforth to know Jesus as the ascended, glorified Son of God, and themselves as one with Him up there. “Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.” John xx. 17.

Hereafter in the light and teaching of the Spirit of Sonship they could ever pray to “the God and Father of our Lord Jesus Christ,” that word “our” binding all brethren into one body of holy love and eternal life. Eph. iii. 14-21. 1 Sam. xxv. 29. It is also plainly taught in Gal.

iv. 1-7, that Israelites had been as children under age, children indeed and heirs, but minors, and differing in nothing from servants until in the fullness of time the Son of God came and wrought out everlasting redemption, when the minors attained their majority and received from their Father in heaven the Spirit of His Son into their hearts as the first-fruits and pledge of their inheritance. "Adoption of sons" is but one word, and signifies the setting of a child now become of age in the place and privileges of a son. The family of God is not entered by either of two ways, by birth or by adoption in the modern meaning of the word. In Eph. i. 5 "the adoption" is the eternal purpose; in Gal. iv. 5 it is connected with the condition of its establishment; in Rom. ix. 4 it is the national prerogative of Israel; in Rom. viii. 15 it is the new and special name of the Holy Spirit; in Rom. viii. 23 it is the hope of a final and complete fulfillment in the possession of a body of glory meet for sons of God.

In brief, the following truths are as blessed realities before God, all related to and dependent upon each other: Jesus must first lay the ground of the forgiveness of sins of past and future times in His work of redemption and reconciliation; as risen and glorified, not before, He is the first-born of many brethren to whose image they are predestinated to be conformed; as the Son, He declared to them the name of God as Father, the crowning name of God corresponding to their highest name sons of God; as His brethren in this high and peculiar sense, He did not call them until He had suffered, died and risen again from the dead, but that is the first word He spoke of them on the morning of resurrection, as if it were the chiefest joy of His soul to name and greet them as His brethren, and sons of God being in and with Him sons of the resurrection; and because sons, the Father through the Son sent forth the Spirit of His Son into their hearts crying Abba Father!

It is the marvelous dignity of a Sonship like that of our Lord Jesus, with all its attendant blessings and privileges, service and rewards, sufferings and glories, that imparts to the pentecostal gift of the Holy Spirit its peculiar character and distinguishes it from all previous bestowments in the old dispensation.

Accordingly when the disciples were filled with the Spirit on the day of Pentecost, they were not only endued with ministering power, but they also then entered into the experience of sons of God. To what degree such experience was theirs is not recorded. Later revelations through Paul concerning this high truth are virtually but expansions of the brief statements made by our Lord in His discourse and prayer on the night in which He was betrayed, and as recorded in the gospel according to John.

Whatever may have been their intelligence as to what was included

in the fellowship with Christ, for up to the stoning of Stephen their preaching had still reference to the national calling of Israel, nevertheless the ideal experience was for them and is for us, to know through the heaven-descended Spirit, the sons of God are forever united with the heaven-ascended, glorified Son of God, "they in Him and He in them." Was Jesus born of the Spirit, so they; was He not of the world as to origin and nature, so they; was He loved of the Father, so they, and with the same love; was He sanctified and sent into the world to bear witness to the truth, so He sent them; did He receive the Spirit as the seal of God to His Sonship, so were they sealed; was He anointed with power and light to serve, so they received the unction from Him; did He begin to serve when He *thoroughly* knew Himself to be the Son of God through the attesting Spirit and confirming word of the Father, so they began to serve when the Spirit of the Son, the Witness, was sent forth into their hearts, crying Abba Father; was He, after service and suffering, received up in glory, so shall they when He comes again to receive them unto Himself—verily! "we are as He is in this world." 1 John iv. 17; John x. 36; xvii. 1-26; Rom. v. 5.

To confirm certain previous statements, it may be said: the breathing of Christ on the disciples, on the evening of the day of His resurrection seems to have been an act symbolic of the mighty breath of Pentecost, for it was accompanied by words relating to their future service, which, however, did not commence until fifty days later.

The previous act of Jesus showing His hands and His side was clearly symbolic of the relation between His atonement and the peace and joy of forgiven sinners, and the second greeting of peace foretold the peace and joy with which they, as sons of God, would serve when the Spirit of Sonship and of power at last filled them.

Though the gift of the Spirit in the book of the Acts (and acts imply power) is altogether spoken of in connection with power; yet the same words describing the scene of Pentecost are used in the epistles concerning the spiritual life of believers in later years and in other lands and cities; . . . "according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He *shed* (poured) on us abundantly through Jesus Christ our Saviour." Titus iii. 5, 6. "And hope maketh not ashamed, because the love of God hath been shed (poured) abroad in our hearts by the Holy Ghost which was given us." Rom. v. 5.

In these passages not only is the pentecostal word "pour" found, but the gift of the Spirit is described by a peculiar past tense that looks back to a giving once for all. They also imply that these Gentile believers on hearing the gospel, received the Spirit both for life and for service or suffering at one and the same time. All this would not be

inconsistent with subsequent refillings and renewed manifestations as future needs might require.

2. **THE WORK.**—In turning to the consideration of the work and office of the Holy Spirit in relation to believers as sons of God, it will be seen that it pertains to their "work of faith" or their own personal salvation and growth in grace, to their "labor of love" for each other and all men, and to their "patience of hope" in our Lord Jesus Christ under trials and sufferings, 1 Thess. i. 1-3; Phil. ii. 12; Heb. vi. 10, x. 36, 37.

In all these departments of Christian life and endeavor the Spirit is the power that establishes and strengthens saints as the beloved of the Father and the Son. He it is who begins the work in regeneration and completes it in glorification. He convicts of sin, moves to confession, points to the sprinkled blood which cleanseth from all sin, delivers from condemnation, in works to will and to do of God's good pleasure and fills with peace and joy and hope. It is He who softens the heart enlightens the intellect, intensifies the conscience, frees and energizes the will and transforms believers from glory to glory in feature and trait into the image of their Lord.

He imparts to them for the growth of the new divine nature, light and air and warmth, food and drink, and all through the Word of Life, the Truth of Christ, the Fullness of God. The life, holy and divine, is in its sum and fullness of fruit and manifestations, all the virtues, graces, excellencies of the blessed Son of God. It is light and love, truth and grace, holiness and mercy; it is freedom and harmony, the cleanness and quietness of light, its sweet gentleness and mighty power. Love is the spirit of this life, and holiness its beauty. All this is the Son of God our Life, all this the Holy Spirit would reproduce in us, and all this shall at last bloom out in glory and all unimaginable excellence of spirit, soul and body.

For the labor of love, and for all service, the Spirit fills the heart with love the chiefest grace, and distributes the varied gifts of edification. He clothes with power; He anoints for that peculiar insight wherewith to read and discern souls; He imparts that unction and freeness of utterance whereby the Word effects His gracious purpose toward the unsaved when convicting them of sin and righteousness and judgment; He brings to remembrance former knowledge and flashes light on present truth; He so wakens and vivifies the whole man in every power and faculty as to make him a pliant, sympathetic instrument of His holy loving will.

And for the joyful endurance of all manner of suffering or for silent waiting, the Spirit empowers one in Christ, intercedes for the saints, refreshes them with the love of God and sustains them with the hope of the coming glory, strengthening them "with all might according to His

glorious power unto all patience and long suffering with joyfulness.' His mission is thus to perfect in them the good work He began and He moulds it all according to this reality of a high and holy Sonship. According to it their life and walk partakes of thoughts and desires, hopes and objects unworldly and heavenly. Born of God and from above, knowing whence they came and whither they are going, they live and move and have their being in a world not realized by flesh and blood.

Their life is hid with Christ in God; their work of faith is wrought out in their unseen abode of the Spirit; their labor of love is prompted by a loyal obedience to their Lord, absent in a far country to which both He and they belong; their sufferings are not their own but Christs, Who, from out of the glory could ask "Why persecutest thou Me"; their worship is of the Father in spirit and in truth before the mercy seat in the light which no man can approach unto; their peace is the peace of God which can never be disturbed by any fear or trouble eternal ages might disclose; their joy is joy in the Lord, its springs in God and ever deepening in its perpetual flow; their hope is the coming of the Son of God from heaven and the vision of the King in His beauty amidst the unspeakable splendors of their Father's house; and through all the way, "thorn and flower," by which they are journeying to the heavenly country, it is the good Spirit Who is leading them. Without Him there would be no assurance of ever reaching their kingdom and inheritance, and in the midst of solitudes and perils they would be comfortless indeed. "In all their affliction he was afflicted and the Angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. . . So didst thou lead thy people to make thyself a glorious name." Is. lxiii. 7-14.

Especially in the different names given to the Spirit it is seen that His work and dealings all have reference to this truth and experience of Sonship. It is God as Father who seals believers as Christ's; the Spirit is the seal. 2. Cor. i. 22; Eph. i. 13; iv. 30. He gives the earnest; the Spirit is the earnest and first-fruits of their inheritance; and sons are heirs. 2 Cor. i. 22; v. 5; Eph. i. 14; Rom. viii. 23; viii. 11; Gal. iii. 1-14. The Messiah baptized with the Holy Spirit; the Spirit is the baptismal element, but they who are by one Spirit baptized into one body are the Christ, and they who serve in demonstration of the Spirit and of power are sons, and serve because sons. Acts ii. 33; xi. 16, 17; Titus iii. 7, 8; 1 Cor. xii. 12, 13.

The anointing is from the Holy One; the Spirit is the Oil, and the Oil in flow and manifestation is light and knowledge in the children of God who abide in the Son and in the Father. 1 John ii. 20-27. The

Spirit is the witness, but only as to the truth of the Son of God and to the sons of God. 1 John v. 7-9; Rom. viii. 16.

But of all names significant of His office none is more comprehensive than that of Comforter or Paraclete, who is one called to the side of another to take his part and aid him in any need. As a word, it is radically related to another expressive of His acts which are to comfort, to console, to exhort, to beseech, to entreat, to desire, and similar dealings with the children of God. For these different words substitute the one word of the original, "I paraclete you, brethren," and the loving voice of the Holy Spirit speaking through apostles and brethren is at once and alone heard. And to one alone by the wayside or to the assembly of saints He is present paracleting with the realities in Christ. He rehearses what He takes from Christ of things past, present and to come; He guides in the whole realm and world of the thorough knowledge of the Son of God; He is evermore making known in Christ, the Father to the sons, the Brother to the brethren; and in all He paracletes them, saying of them and of Christ, "As He is in glory, so are ye in the sight of God, therefore be now on earth like Him your Life; be what you are, sons of God, holy and true; do what ye did when once for all your "old man" was crucified with Christ and ye rose with Him from the dead, freed forever from the dominion and power of sin; speak as the Son of God spoke; labor as He labored; endure as He endured; love as He loved; pray as He prayed; ye were sanctified in Him and sent into the world, be sanctified and fulfill your mission; ye were accepted in Him, be humble and meek; ye were loved in Him, rejoice with thanksgiving; yours is the kingdom and glory with Him, be patient in suffering; yea! "I paraclete you to walk worthily of the calling where, with ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Eph. iv. 1-3; Rom. xii. 1, 2; 2 Cor. v. 20; Heb. iii. 13; 2 Cor. xii. 8 and Rom. viii. 26, 27, etc., etc.

IV. The conditions of the manifestation of the presence and power of the Holy Spirit for life and service.

In truth, there is but one condition, and that is to let the Spirit have His own will and way with us. However, it is not so with many, for whom He still cares and exhorts, and rebukes and beseeches, but in whom there is little fruit or power. Their eyes are holden and they do not know Him; they grieve or doubt or deny Him; or feeling their need they pray for Him as if He were far away, still in heaven, and unwilling to come, as if He had never been given, and Jesus had never risen from the dead. Others also would say a long interval must needs come between the forgiveness of sins and the gift of the Spirit, or that a marked crisis of deep searchings of heart must precede the gift; but

though such interval or crisis may have been the case of many devoted servants of God, it is not a necessity or a requirement found in the Word of God, whether pertaining to the assurance of salvation and the love of God, or to deliverance from the power of sin, or to whole hearted consecration and self-denying love, or to unction and power of service and mighty faith, or to patience and joy in suffering. It certainly is the divine ideal of a holy life that the presence of the Spirit should at once be made manifest on the forgiveness of sins, and continue in increasing light and power to the end. Rom. v. 1-5; Titus iii. 4-7. The interval of a few hours on the day of Pentecost in the case of the thousands, and their waiting until they could be baptized in order to receive the Spirit, was doubtless for the confirmation of apostolic authority. Acts ii. 38, 39. In the case of the Samaritan believers the delay can be accounted for on the same ground, and also on the principle "Salvation is from the Jews." Acts viii. 14-17; John iv. 22. On the other hand, Cornelius and the Gentiles assembled to hear Peter, received the Holy Spirit the moment the truth concerning the remission of sins was uttered, and before baptism, and without the laying on of Peter's hands; and all this to confirm the equality of Jew and Gentile in the church of God, and to furnish to post apostolic days the mode and illustration of the receiving of the Spirit, even through simple faith in Christ on hearing the word spoken or written. "Received ye the Spirit by the works of the law or by the *hearing of faith*?" Gal. iii. 2; Acts x. 43-48. And Paul received the Spirit in a Gentile city, far away from the apostles and through an Ananias, for his apostleship was not to be "of men, neither by man." Acts ix. 17, 18; Gal. i. 1; i. 11-24; ii. 1-16. Neither does the remaining instance of certain disciples of John the Baptist prove the necessity of such an interval to-day, for they had not even heard that Jesus had come and that redemption had been accomplished, and the Spirit given; but as soon as remission of sins in the name of Jesus was preached to them, they believed, were baptized and through prayer and the laying on of Paul's hands received the Holy Spirit. Acts xix. 1-6. Also the oft-quoted passage in Eph. i. 13, "in whom also *after* that ye believed, ye were sealed with that Holy Spirit of promise," lends no authority for such long interval of time, for the word "after" implies more than the Greek participle warrants, and accordingly the revision reads "in whom having also believed ye were sealed with the Holy Spirit of promise." The believing must in the nature of the case precede the sealing, but not with so great an interval following as some claim. The very same Greek participle is used by Peter in rehearsing the experience of Cornelius, who received the Spirit immediately, Acts xi. 17, and the parallel one in Eph. i. 13, "having heard" is used in the narrative of the baptism of the twelve disciples of John, when also the Spirit was given on

believing in Jesus. Defective knowledge too often accounts for defective faith and defective experience. That such manifestation of the Spirit too often comes long after conversion is certainly not the fault of God. Many causes and hindrances could easily be mentioned, but they are implied in the conditions of His manifestations to be considered.

It will be taken for granted that the Holy Spirit already dwells in every believer, for "if any one have not the Spirit of Christ he is none of His," and "they that believed on Him were to receive Him," and by believing they were to be filled with all joy and peace, and abound in hope through the power of the Holy Ghost, and when such Gentiles as well as Jews heard the gospel and believed, "God which knoweth the hearts bare them witness giving them the Holy Ghost." Rom. viii. 9; John vii. 37-39; Rom. xv. 13; Acts xv. 7, 8. The necessity of refillings and renewals of power and knowledge and of His continual presence for life and fruit is undeniable and is the injunction of the Word, but all are always related to the one original gift at the beginning of the one and yet unended Day of Pentecost for the church, and to the beginning of faith and the new life in the individual believer.

If then it is to believers as sons of God to whom and in whom and through whom the Holy Spirit manifests His presence and power, it would follow that whatever Jesus did in order to fulfill His mission in the power of the Spirit, believers must do; and we find His life to have been a life of *faith* in the present power of God, a life of *obedience*, always doing the things that pleased the Father, and so never left alone; a life of *prayer* for all the gifts and helps of God; a life of *devotion* to the glory of God, so that at its close He through the eternal Spirit offered Himself without blemish unto God.

Before God, too, as has been already considered, believers begin life and service in the very standing of the Son of God Himself, excepting that before such standing was attained they had need of the forgiveness of sin and of being born again. In that standing, however, and as in Christ, with His nature, and sinlessness, and acceptance; with the love of God wherewith He is loved, and with the Holy Spirit to shed abroad that love and to develop that nature, they begin to live the new and holy life and go forth on the mission for which they were sanctified and sent into the world. It is to them as sinless in Christ that the Spirit was given, not because actually sinless in themselves. He was sent in the name of Christ the Sinless One, and is theirs and can dwell with them, only because of their redemption by their oneness with Christ. To think of waiting until one is actually sinless before the Spirit can be given is to deny the power of the name of Christ and to substitute our merit for His. Only he who thinks there is no need of atonement for sin may vainly ask for the gift of the Spirit in his own name.

The very first condition then for the fullness of the Spirit is Faith; faith in relation to the truth in Christ, and in relation to the love and power of the Spirit.

The truth to be seen, at least in some degree of clearness, and to be believed is this love of God inseparable from the grace of Sonship. Many after years of painful endeavors to make themselves either worthy of the love of God or rather to make God love them so that at last they might claim to be His children, found at last in their depths of confessed failure, condemnation and despair, that by simple faith they might stand in the grace of Sonship and rejoice as heirs in hope of the glory of God. In that moment of faith the love of God was shed abroad in their hearts as never before, but then too by the Holy Spirit which *had been given* them. This love to them begets love in them; and of all signs of the Spirit's presence whatever else of gifts may be lacking, this of love is chief, for God is love. Not without meaning does the thirteenth chapter of 1 Cor. on "Charity" come into the very heart of the section on the Gifts of the Spirit. Whatever name they afterwards may give to such experience it was characteristically that which belongs to a Son of God. Now they have peace as never before, and feel a freedom and joy and willingness to serve God as never before. Once also they laboriously strove to consecrate themselves, now they behold themselves already consecrated in Christ, and joyfully accepting their consecration go forth in courage and power. Their faith lays hold of the great truth that God will go with them, even the Holy Spirit, enduing them with all needed grace to serve or suffer or wait. These and other experiences of a child of God may come together, or one may come alone, and others later, but in either case it is the manifestation of the self-same Spirit. Whatever emotions or high raptures may attend such discoveries of the love and power of God in the case of some, they are not to be the tests and measures for all. Conversions are not alike in all, neither the manifestations of the Spirit. He may come like the sun at high noon through rifted clouds or like a slowly deepening dawn; like a shower or like the dew; like a great tide of air or like a gentle breathing; but "all these worketh the one and self-same Spirit."

Faith in the promise of the unseen Presence is quietly content to have Him by, even though signs and effects of His indwelling do not always appear in our own time and way, knowing full well that God "is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." Eph. iii. 20; John xiv. 12-14. To him that BELIEVETH is the promise of "greater works."

Obedience is a condition inseparable from such faith. Jesus always kept the Father's commandments and abode in His love; He delighted to do the will of God; yea, it was just after He had been baptized,

fulfilling all righteousness that the Spirit descended upon Him. With redeemed sinners it is not so. For them to obey is often first to surrender what is dear to the natural heart and it may be the enjoyment of things lawful; but God must have all for Himself or else the Spirit can do no more than continue to reprove and condemn until the soul yields all to Him. Till then there can be neither peace nor power, nor growth and fruit. Whatever grieves the Spirit is a hindrance to His action. Such causes of grief He makes known to the believer again and again; and it is too evident that they are the faithless, unloving, dishonest, false, unclean, resentful, frivolous, covetous habits and ways of life among the professed people of God.

Here again it is true that we are not required to overcome and put away all these in our own strength but simply to be willing to let the Spirit have His own loving, mighty, purifying way with us, and victory will follow and continue. Yield up the whole house to Him at once, and let Him set it in order. The change is not to be wrought by us, but by Him. What is needed is confession, submission and a sincere and real transaction with God once for all. It is all very simple, just to be willing to let Him have His own way with us, and to do what He bids us, because He loves us. As at first so now, His continued manifestations are secured according to His word. "If ye love Me ye will keep My commandments, and I will pray the Father and He shall give you another Comforter." John xiv. 15, 16. "The Holy Ghost whom God hath given to them that obey Him." Acts v. 32. "If ye through the Spirit do mortify the deeds of the body ye shall live." Rom. viii. 13.

Another condition inseparable from the very idea of a child of God, is prayer.

The primal gift of the Holy Spirit was preceded by the prayer of the Son of God and by the united prayers of the disciples; and the continuous and fuller measures of power and daily grace depend upon prayer. He came upon Jesus while praying, and prayer preceded the works and words of Jesus, in which the power of the Spirit was most evidently displayed. At the grave of Lazarus, before Jesus called him from the dead, 'Jesus lifted up His eyes and said: Father, I thank Thee that Thou *heardest Me*; and I knew that Thou *hearest Me always*.' John xii. 41, 42

In every recorded instance of the gift of the Spirit, prayer preceded the bestowment. Prayer expresses desire, yea, hunger and thirst for the loving presence and mighty power of God. It is a confession of emptiness and weakness; it acknowledges that God is the Giver of all good gifts, and that we have nothing which we have not first received from Him. Not only is the presence of the Spirit associated with prayer as a condition, but prayer is also a proof of His presence, and when we know not what

we should pray for as we ought, the Spirit Himself maketh intercession for us. The Lord, for various reasons, may cause us to wait a while before the answer comes in such fullness as we desire, but it will come, in a time and by a way we looked not for. What God deems best for us to have through the indwelling Spirit we should leave with Him, whether the Holy Spirit and faith, the Holy Spirit and power, the Holy Spirit and love, the Holy Spirit and wisdom, for all these are inseparable from His presence, and "He divides to every man severally as He will."

But the chief and all-including condition is the desire and purpose to glorify Christ. This also is at the same time the clearest evidence of the indwelling of the Spirit, who is verily the Spirit of Christ.

The prayer should not be so much for this or that gift, or this or that result, but for Christ Himself to be made manifest to us and through us. The apostle most filled with the Spirit sums all up in that one great word, "For me to live is Christ." As Jesus the Son of God glorified the Father, so the sons of God are to glorify Christ.

Their very life, with all its holy fruit and works of righteousness, is the life eternal of the Son of God and out of His fullness; all their labors of love and toils of self-denial are carried on for the purpose of building up the Body of Christ; all their sufferings worthy of the name are "sufferings of Christ for His Body's sake, which is the church." Every "thought is to be brought into captivity to the obedience of Christ," and all prayer for the presence of the Comforter must be in the name of Christ. He alone is worthy of all personal devotion, and He is to be evermore confessed as Head over all, in Whom the fullness of the Godhead dwelleth bodily. He is the center of all relations, divine and human and the object that is to fill the ever-widening circumference of the soul—"the Alpha and the Omega, which is and which was and which is to come, the Almighty."

The Spirit cannot be where Christ is denied as Redeemer, Life and Lord of all. The Spirit cannot be teaching if Christ is not seen in the law of Moses, and in the prophets, and in the psalms as well as in the gospels, and if Christ is not acknowledged to have continued "both to do and to teach," in the Acts and in the epistles, what He began in the gospels, and the Spirit must be silent altogether in pulpits and in churches where "a different gospel which is not another gospel" is preached, and where unrebuked and unchecked prevail, although in a form of godliness, the lust of the flesh and the lust of the eyes and the pride of life.

To glorify Christ is to manifest Him as supremely excellent; to blind the eyes of men to that glory is the purpose of the god of this world; which spirit is then at work in a man or in a church can easily be told

This fullness of the Spirit, therefore—this free, full flow of the Oil of the golden candlesticks—is the present need of the churches.

We should be warned by the history of the apostolic churches, once so full of the Spirit, but which perished long ago. The same denial of Christ, the same worldliness is our danger to-day. All that can help us now is the presence of the Spirit of Christ, and He will not work save with the Truth of Christ; and He only must dwell in the Temple of God, which temple we are. He paracles us by the mercies of God to present ourselves, living, holy sacrifices, and with the promise, "I will be a Father unto you and ye shall be My sons and daughters, saith the Lord Almighty."

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." II. Cor. vii. 1.

POWER FOR SERVICE.

BY MAJOR D. W. WHITTLE.

My dear brethren, I am deeply interested in all that has been said about the doctrine of the Holy Spirit, and the manifestation of the power of the Spirit, but, my brethren, I must say the feeling of my heart is to get right down to the real state of the case between man's soul and God, and get to the real state of things in the churches, in connection with this manifestation of power; this is our great need. I remember in the southern country, when I was down in Alabama, meeting an old negro man and an old negro woman, and talking with them and hearing about their lives. They could not tell very much about doctrines as connected with the Holy Spirit; but they had the power; they were filled with the Holy Spirit. Their faces shone as the faces of God's children, and showed that they were in thorough communion with Him, and that the blessed Spirit dwelt with them.

NOT DOCTRINE, BUT THE LIVING REALITY, OUR NEED.

It is not so much the argument on the doctrine of the Holy Spirit that we want as the reality of the experience. I had a great deal rather be like those poor colored people, ignorant in regard to the doctrines, and have this reality of the power of the Spirit. Over in England I remember hearing of one of the members of the Salvation Army being rebuked; that she ought not to be engaged in doing Christian work. They said to her, "You don't know anything." Said the one who was talking to her, "I can repeat the Lord's Prayer in three languages, and yet I don't pretend to be able to do half the things that you do." "Well," she replied, "I can't repeat the Lord's Prayer in three languages, but I can say *I am saved* in English."

ARE OUR HEARTS RIGHT!

Now, as our brother Erdman has said just a little while previously: We have only just to ask ourselves in regard to the condition of our own hearts, and find out whether we are manifesting the power of the Holy Spirit in our lives. The working of the Holy Spirit in us is to show what is wanting in us; to show what is wrong, and to direct us in our lives. And I think there is no Christian man or woman here to-day who will not admit that what I say in this respect they themselves inwardly feel and acknowledge. The Holy Spirit must dwell

with us if we are to guide our lives aright. When we are sincere in our desire for heavenly guidance, the Spirit will always show us what the trouble is. It is simply a matter to be honest with God, and let Him have His way, and give ourselves up to Him. It is a most painful thing to face this responsibility (as we are told we are responsible) for the measure of power we might have; and because we do not have it, to know it is some sensualism, some lust of the flesh, some ambition connected with this life, that is in the way. Instead of having it our honest purpose to magnify Christ, we are continually thinking of magnifying self; preaching, not to exalt Christ, but to exalt self; and if I have not given myself up, and given self up for the purpose of magnifying the Lord Jesus Christ, how can God trust me with power? I believe He trusts every one with as much power as it is safe for him to have, and as much power as we will honestly use for the glory of God.

CAN WE BE TRUSTED!

Depend upon it, my dear brethren, that we have got all the power that we can be trusted with. There are some men who make splendid servants, but poor masters; you can't trust them with much power. Remember, there is such a thing as abuse of power, and diverting power from its right uses. If I am living for money; if I am living for self-aggrandizement, and for the fulfilling of sensual desires; if my life is not right, and my heart is not right, there is no reason to believe that God will bestow upon me the power of His Holy Spirit. Oh! it is a dreadfully dangerous thing for a man that is living wrong to get the idea into his head that God is approving of it. Just because a man gets rich sometimes, and he amasses wealth, and things go well with him, he gets the idea that God is approving his mode of living. This is often a dreadful mistake. God does not approve of it. What he considers as his blessings may prove his curse. We must leave off yielding to the flesh; we must get into communion with God.

A PERSONAL MATTER.

I remember how, during the army times, when much was occurring of wrong doing among our men, how a very devoted man of God, a friend of mine, turned his head on one side and the tears came into his eyes, and he said, "It seems as though God's face is turned away from us these days." How faithful God is! He will not permit us as His children to feel the power of His Spirit, when we are living wrong in His sight. And let us thank Him for it. How gladly the Spirit of God will come back and fill us, brethren, and how quietly the beams of light from the glory of God shall shine down upon us, when we shall forsake sin, and turn from our evil ways back to God and His righteousness, and learn, like Christian men and women, to obey God when He

speaks to us. The thing to do in this conference, seems to me to be to face this question, Where am I? What is the matter with me? If you will show it to me, oh, God! I will just obey Thee, and put sin away and I shall have it in my every purpose to honor Thee. That every member of this convention will be the better for facing this question I have no doubt whatever. It is a very easy problem. We are not right with God. Members of churches are engaged in gambling operations in this city, making money one day, and pocketing it; and another day, when they find things going against them, going into bankruptcy.

How can we expect the world to have respect for the word of God and for the church of God whilst these things are going on among the professed members of our churches? We must have it brought before us to-day, we have got to have separation from this and all other iniquity, and when we are ready for that separation, and not before, and when that separation has been accomplished, will the light of God shine upon us, and the Spirit of God be made manifest. Then this blessed gift, this gift purchased with the precious blood of Jesus Christ, shall be given unto us. But it is so valuable a gift, that there must be preparation and cleansing of the vessel which is to receive it, before the vessel can be entrusted with it. The indwelling of the Spirit of God with power, who can estimate the glory, the honor, the dignity of such a bestowal?

Brethren, let us try to face this question; as we will wish we had faced it when we come to our dying hour. Let us be close to God in our prayers and in our lives, and then God, even our God, shall bless us, and cause His face to shine upon us.

THE MINISTRY FOR THE ILLITERATE AND THE POOR.

BY REV. JOSEPH CUMMINGS, D.D., LL.D.

President of the Northwestern University.

The object for which the ministry was appointed is ever the same, so also in all ages is human nature and human want. The duty of the ministry is ever to labor for the conversion of sinners and the edification of the church. Why then, it may be asked, speak of a ministry for a particular class, but notwithstanding the sameness of object and subject it should ever have in view, there has been at different periods a divinity in its teaching and modes of action. There is a great contrast between the ministry of to-day and that of former times. Sixty years ago the most of the ministers in several of the denominations represented in this assembly were not educated in the schools. They were plain rugged men of simple habits, earnest purpose and consecration to their peculiar works. There was a prejudice against educated ministers who were supposed to rely more on learning than on the Holy Spirit.

Many carried this prejudice to a very strange extent, and many believed a minister should not make any preparation for his sermons. Many ministers who made preparations sought to conceal it, while others boasted that when they went into the pulpit they had no particular text or subject in mind.

The church edifices of this day were plain structures with no special provision for ornaments or comfort. The members were mostly from the middle and lower classes of society. They lived separate from the world, had few amusements and sought not recreation. The churches then grew and multiplied and the word preached had great power. In these denominations now many ministers, in some nearly all, have had the advantages of an academic, collegiate and theological training, and have spent at least ten years in preparation for their work. It is now claimed that an additional year must be added to the usual theological training and that even then the ministry will be inadequately prepared for their work.

But it is an important question whether a ministry thus trained is best fitted to benefit all classes. It may be gravely doubted whether

such a ministry would here succeed in that time to which we have referred. In society now, there are greater extremes than formerly, in social condition, in learning and culture,³ perhaps in morals. It is evident that the training which secures the highest results is best. We do not believe that those simply trained in schools, and by the study of books, are best prepared to preach to the masses.

A FEW PLAIN PRINCIPLES

applying to this subject will be generally admitted:

1. As a class, men must be superior in mental power and intelligence to the average of the class they would lead.

2. The same laws of mind and influence apply to religion as to all other subjects. The supernatural in religion does not apply to human agency and modes of influence. In these respects there is nothing peculiar.

3. The language used by ministers must be understood by those they address and there must be a sympathy between them that arises from sameness of circumstances and in many points of character.

A man might present to us most important truths in correct theology in the Arabic or the Hindoo language but he would not profit us. A speaker with coarse, boorish habits and language cannot acceptably address a highly cultivated audience and the reverse is also true. An address elaborate and learned, discussing mysterious and controverted points in theology, delivered in a dull hesitating manner, would not interest and profit children. The attendance of children at the church services should be secured, as important influences and habits depend on this, but it is a great reproach to the church that better means of instruction and influence have not been provided, neither the ministry nor preaching is adapted to childhood.

Such considerations would tend to the conclusion that a ministry acceptable to the people of culture and refinement would not be influential with the illiterate and unrefined. The language of books and cultivated men and their modes of thinking and expression differ widely from those of the mass. The illiterate understand but little of the discussions of the learned and have little or no interest in them. This fact is specially manifest in relation to pulpit themes. In some cases a desire to know the truth will overcome all difficulties and gain the needed information, but with reference to religious truth, general indifference or hostility must be overcome, and in order to secure success, the truth must be plainly and earnestly urged on their attention. Some men by a peculiar personal power, by their eloquence of action and charm of manner and tones of voice, will gain general attention, but we may affirm what observation clearly shows, that there are

very few who can preach acceptably and with power to the two classes of society we have named.

OBJECTION WILL DOUBTLESS BE MADE

that this doctrine favors distinctions in society not recognized in God's Word and it will be said that human nature and human need are the same and that the terms of salvation are the same for all, and the truths that must be known are few and simple. But it is an indisputable fact that just in proportion as the churches increase in wealth and culture they are separated from the masses who are not attracted to the costly Protestant churches and will not accept their gifts and patronage however kindly offered. The poor, ever sensitive to distinctions have less patience with these manifestations in churches than elsewhere. We protest against the assertion that the want of success is due to the want of piety and consecration on the part of the ministry. This is a reproof, unjust and not to be endured. There is a demand for discourses on novel and peculiar themes, wrought out with great labor and study. They are highly finished and ornate, but it cannot be expected that they will be remembered or produce more than a general impression, since the minister himself cannot remember them or report them independent of his manuscript; they seldom present the simple truths of the gospel in a way a plain man can understand them, and are above the comprehension of a majority of the hearers, while the ordinary services of the churches are thinly attended and exert but little interest. It is a matter for reflection, that sensational preaching with eccentric modes of action, and uncouth utterances will draw larger crowds of fairly intelligent people and exert more manifest power, than the ablest and most learned preachers. It is useless to denounce their want of reverence and departure from established usages, or the stupidity and frivolity of the people.

IT IS BETTER FOR A CHURCH TO GIVE SOME SIGNS OF LIFE,

even if it be the irregular stormy life of emotion than ever to remain in the frozen propriety of subjection to forms and rites and sluggish inactivity and spiritual death. Only the church attempts to influence all classes by the same methods and the same speakers. The leaders in a political campaign suit their men and resources to the diverse circumstances of the communities to which they are assigned; sometimes they address the masses and sometimes a particular class, and seek to introduce such exercises and means as will draw crowds and hold the attention of the people. The successful lawyer will not use the same plea and the same mode of address in a village court and the Supreme Court of the United States. It may be questioned whether the lawyer could succeed in both

places, the faculties employed and the modes of influence that should avail are the same in all cases. The demagogue may be dishonest and pervert the truth, but his means is not due to his vice, but to his knowledge of human nature and the motives that influence men.

THERE ARE SPECIAL DIFFICULTIES IN THE WAY

of the active co-operation in religion of the different classes of society, their modes of thought, expression and life are different.

The lower classes are often alienated from those above them, and regard them with envy, distrust and bitterness.

The illiterate over estimate the importance of emotion in religion, making it the chief sign of piety, on the other hand the cultivated, accustomed to self control, restrain the manifestation of emotion, and would show their piety in the performance of duties under the direction of right principles. One class regards the manifestations of religion of the other as boisterous, fanatical, coarse and as destitute of the dignity and solemnity due the subject, while the other retorts that the first class is cold, formal, dead, having a religion of the head and not of the heart, and engaged in a formal service that cannot profit or save the soul. Real and enduring piety is as often found in one class as the other. For obvious reasons these two classes cannot unite in modes of service and worship that shall be equally acceptable to both.

The cultivated class often greatly err in assuming that all offices in church and the direction of affairs belong to them, while in a patronizing manner they advise the lower classes as to their duties. They are often shocked and rebuke with severity, language which they deem ineloquent, irreverent and coarse. They are exclusive, and cause it to be understood that their children cannot associate with those of the lower orders, lest their manners be degraded and their minds contaminated. Under such circumstances mutual confidence, sympathy and union in effort are utterly impossible. We often forget that words and modes of expression must be interpreted by the meaning and intention of those who use them. What might be highly improper and sinful, if used by one class, may be highly profitable and conducive to acceptable worship with another class. Words are condemned because of associations with people of low taste and culture, as it is well known that the words of the common people, in intensity, force, and directness far exceed many of the words used by the class above them in culture, and when these words are free from first associations, they form most valuable acquisitions to our languages.

The terms applied to the salvation army, to the lectures and discussion of their party, the expressions used, and modes in which truth is presented, the loud and bold utterances in prayer and exhortation may

be very offensive to many good cultivated Christians, who express for them abhorrence and contempt, and with every soldier of the army removed far from their presence, but it would be well to ask how the poor, the ignorant and the sorrowful regard these earnest laborers and to consider the immense amount of good they have accomplished, the great multitude they have raised from degradation, misery and vice to comparative comfort, peace and prosperity.

Let them who so hurriedly utter denunciation, consider what they have done to instruct the ignorant, comfort the poor, and save the souls of the perishing. If the means now used are so repulsive, let them substitute others, better, more becoming, and more efficient to save the masses from their degradation, their darkness, vice and despair, to light, to knowledge, to power, to hope, to Christ.

PERSONAL HEARTFELT SYMPATHY IS ESSENTIAL TO SUCCESS

in efforts for others good. If they arise from a sense of duty that strives to overcome repugnance and disgust, they will be unavailing. Miss Ophelia, as represented in Mrs. Stowe's inimitable work had an earnest desire for the good of the wild, untutored, incorrigible slave girl, of whom she assumed the charge, but her efforts were unavailing, for Topsy easily discerned her repugnance towards her and the want of real sympathy that alone subdued her.

We have said enough to indicate our idea of the ministry that can succeed with the illiterate and the poor. He who would labor successfully with them must know their ways of life, modes of thought and expression. He must have genuine sympathy that springs from common experience and suffering. With superior power and knowledge he will make manifest the truth to their consciences and walk with them to a higher condition and nobler views of life.

Men do not fail to reach the masses because they have so much learning, but for the want of knowledge. They may know books, theories, doctrines and speculations, but they do not know men, nor how to translate the language of books into that of common men, and thus instruct their understandings and move their hearts. It is a mistake to affirm that unlearned men cannot tread the way of life. The truths essential to salvation are few and simple, and may so be taught and verified by illustrations drawn from common life as to lead men from sin and darkness to Christ.

The forms of infidelity are peculiar to classes, and each class has within itself the best means of mastering skepticisms there presented.

We trust the time is near when the church will make a new use of all orders of talents and diversities in gifts and training, and when all classes and conditions of society shall hear the word of life spoken with that power and loving sympathy that shall lead all to Christ.

THE LORD'S PRAYER FOR HIS PEOPLE.

BY REV. MARCUS RAINSFORD, OF LONDON.

I would have read the Lord's Prayer—the seventeenth chapter of St. John; but time is so limited; and also, I trust I am addressing few who are not familiar with that prayer from reading their Bibles.

The Lord, at a time when He had most claim upon His Father—when His voice must have thrilled in His Father's heart, just as He was about to lay down His life to glorify God's law and to save God's people, prayed: "Holy Father, keep through Thine own Name those whom Thou hast given Me; sanctify them through Thy truth [v. 17], and grant that they may be united to one another and to us; I in them and Thou in Me, that they may be made perfect in one." v. 23.

I desire to dwell particularly upon the prayer in which all the others are involved, which you see in the twentieth and twenty-first verses of the chapter. "Neither pray I for these alone, but for them also which shall believe on Me through their word." Even so, believer, He has prayed for you—specially for you—individually for you—prevailingly for you, and God has answered this prayer. It is registered where it never can be forgotten, and He who prayed is now risen from the dead, and is at the right hand of God to see it carried out.

The Atlantic Ocean may divide the redeemed of God; death may divide them; the expanse between earth and heaven may divide them; different circumstances, different climes, different ages may remove them far asunder from each other, but all are one. "I pray for them that shall believe on Me through their word, that they may be one *as we are one*, I in them and Thou in Me, that they may be made perfect in one." For this the Son of God came down from heaven; for this He lived and died and rose again. "I in them and Thou in Me." I, Thou, them—a wondrous Trinity! a three-fold cord that cannot be broken! I, Thou, them! He would have the very existence of all those who believe on Him and who shall believe on Him, to be begotten in the life which He Himself now liveth unto God.

Brethren, union with the Son of God; *personal, vital* union with the Son of God, is everything in salvation. I don't care what you know; I don't care what you are; I don't care what you possess; if you haven't got personal, vital union with the Son of God, you have no part or lot

with Him. It is union with Christ that gives us an interest in His person; it is union with Christ that gives us an interest in His work; it is union with Christ that qualifies us for the glories of eternity; and therefore His heart's desire, His whole prayer for His people seems to be concentrated in this one petition: "I in them, Thou in Me, that they may be made perfect in one."

What is Christianity in the doctrine? You can sum it up in one word. It is union with the Son of God. Christianity in the experimental is realization of union with the Son of God. Christianity in the practical is the manifestation of union with the Son of God. It is not Christianity, if it be less than this. "I in them, Thou in Me, that they may be made perfect in one."

How is this union brought about? Oh! the first step was by Himself "Forasmuch as the children were partakers of flesh and blood, He also, Himself, likewise took part of the same." Heb. ii. 14. The Son of God left His throne. The Son of God denuded Himself of His glory. He did not abhor the virgin's womb. He took man's nature upon Him, that we might be united to Him, laying the foundation in His own incarnation; and then He fought our battle, and in our nature He died in our place, and as our substitute; and He carried our nature in His own person to the throne from whence He, as God, descended; and then He sent down the Holy Ghost to consummate the union, by dwelling in us a well of living water, springing up into everlasting life. John iv. 14. "I will dwell in them," says God. Our nature dwells in God in the person of Christ, and God's nature dwells in us in the person of the Holy Ghost.

If it be demanded, How does the Holy Ghost come and dwell in the believer's heart, and by what means? Oh, brethren, keep this most practical truth evermore in your hearts and minds: the Holy Ghost uses the gospel as the medium by which He communicates Himself to the souls of men. The Holy Ghost never comes to any man, to quicken him, comfort him, unite him to Christ, and fill him with the fullness of God, but by the word of God; and, therefore, you will remember the apostle, in writing to the Corinthians, calls the gospel the ministration of the Spirit (2 Cor. iii. 8); and he calls the minister of the gospel "He who ministers to you the Spirit." Gal. iii. 5.

You will remember that, after the Lord had wrought great works—opening the eyes of the blind and casting out devils, yet He said: "The works that I do he that believeth shall do also, and greater works than these shall he do, because I go to the Father." John xiv. 12. Brethren, the man who stands up before the people and helps them to receive Christ, by proclaiming to them His word of grace—His great salvation, is ministering the Holy Ghost to his congregation. In his Epistle to the

Galatians, the apostle Paul writes thus (third chapter, third verse): "Received ye the Spirit by the works of the law, or the hearing of faith?" We don't receive the Spirit by the works of the law, but by the hearing of faith. God honors His word. The word of God is the seed of life. 1 Peter i. 23. The Holy Ghost is the power, and He uses the word for the accomplishment of God's work. The union between Christ and His people, for which He here prays, is effected in the hearing of His gospel, and by the application of His Holy Spirit; and on our part, it is by simply believing or receiving. "For as many as received Him, to them gave He power to become the sons of God, even to them that *believe* on His Name." John i. 12.

You have nothing to do but to receive. "To as many as received Him." What a gift! God's unspeakable gift presented to the poor sinner, into [the empty hand of faith. Don't look at the hand; look at the gift. Keep looking at it. The hand is an empty, it may be a leprous hand. It is only the instrument for reception, and nothing more.

This prayer is surely answered: "Father, I pray not for these only, but for them also which shall believe on Me through their word. That they may all be one, as Thou, Father, art in Me and I in Thee, that they may be one in us."

The scriptures are, in fact, full of expressions and illustrations to set forth and fix upon our understandings the fullness and glory of this union. Take such expressions as all readers of the Bible are familiar with. The believer is said to have his life hid with Christ in God. Col. iii. 3. If you have not got that life you have not got *any* true life. And again, Christ is said to live in the believer. It is no more I that live, but Christ that liveth in me. Gal. ii. 20. Do you see it? The life of the Christian is Christ. He lives in Christ and Christ lives in him. That is the union for which the Saviour prays. We read of the believer working in God, and working with God; and we read of God working in the believer, and working with the believer. Phil. iii. 21; Col. i. 29; Eph. ii. 10. We read of the believer dwelling in God, and we read of God dwelling in the believer. 1 John iv. 15. It is the answer to His prayer, "That they all may be one, I in them and Thou in Me." It is written: "Because I live, ye shall live also." John xiv. 19. Take some of the illustrations that are made use of to set forth this union. "I am the vine; ye are the branches." John xv. 1. You see He has taken a position of union with us, which is illustrated by the union between the root of the vine and the branches of the vine. Now, consider it for a moment! All the life of the vine lies in the root; all the fragrance of the vine lies in the root. The growth and fruitfulness of the vine lies in the root, and let me tell you God's own blessed truth, that after the root is united to the branches, the root has no means of developing its fullness except through the branches. God in

uniting us to Himself in Christ as believers in Him, has brought it to pass, that throughout the countless ages of eternity, He hath no means whereby to manifest His fullness, but through His members, the branches. The tiniest branch in all the vine is as much united to the root as the main stem. "I am the vine; ye are the branches." O blessed God the Holy Ghost give us a spiritual view of this wondrous calling, that we may see ourselves rooted and grounded in Christ. Christ putting forth His life, His love, His fullness, in our redeemed souls. This is practical Christianity. Christ looking out of my eyes, using my hands, throbbing in my heart, kindling my desires, using my feet. "It is no more I that live, but Christ that liveth in me."

"I am the vine; ye are the branches." Take away the branches from the vine; some people talk of that separation, what becomes of the root? Take away the root from the branches, what becomes of the branches? There is no condemnation, for Jesus died; and there is no separation, for Jesus lives. "I in them, and Thou in Me, that they may be made perfect in one." Again you have the illustration in 1 Cor. xii. 12, between the head and the members. The head is naturally united to the members. What happens if you separate them? Even the head cannot say to the feet, "I have no need of thee."

"As the body is one and hath many members, and all the members of that body, being many, are one body, so also is Christ." Oh! how we ought to love one another, embrace one another, and regard each other as fellow members in the one family of God. When shall it be? We are ruined by our divisions, and enervated by the distance and coldness we manifest towards one another. There ought to be the same union and communion between true believers in Jesus Christ, of whatever nation, whatever clime, as between members of the same body. No member ministers to itself; it ministers to the other members, and the head ministers to them all. Ignore it as we may it is a beautiful and indissoluble union which exists between all true members of the spiritual body of Christ. Again look at the union between husband and wife, that little emblem of heaven on earth, when it is what God intends it to be. The marriage bond is a figure of the union between Christ and the church. He loves to call Himself the Bridegroom; and the Bride, what of Her? She shall be brought to the King in raiment of needle-work; it is not any ordinary bridal dress, but a dress of very fine texture which has exquisite designs upon it—not the ordinary product of the loom mark you, but she shall be presented to the King in raiment of needle-work. On the consummation of this heavenly union the bride loses her own name, she forgets her country and her father's house and comes to Christ henceforth to dwell in the bosom of infinite love. Again you remember John vi. contains another illustration of this union;

where the union between Christ and His church is represented under the figure of bread, "I am the bread of life." No doubt the Last Supper was left us by Him as a pledge and memorial of this ineffable union; but there is nothing of the sacrament in John vi. It was instituted afterwards to set forth the glorious gospel truth, which was proclaimed in John vi.: "I am the Bread of Life. He that eateth Me shall live by Me." v. 5. Consider this Bread. It doesn't grow as bread you know. It is the corn first. It is cut down, threshed out, and ground into meal, and finally baked in the oven before it becomes food for our bodies; and so it is with the Bread of Life. Jesus could not be food for our souls on the throne of God, and so He came into our world and into our nature, and was cut down into the death that we deserved to die, and was put in the furnace in which we deserved to suffer, and we feed upon that bread, a substituted Saviour, and we live because He is our life. The bread we eat (I can't tell how it becomes ourselves, but it does you know). The bread we eat becomes our flesh and blood, and the wine we drink represents exactly the same thing. It was first the living vine, then it was taken down and trodden in the wine press. I can't explain how it nourishes us; I can't tell how the bread and wine assimilates itself in our systems, how the bread we eat and the wine we drink becomes our very flesh and blood and bones and sinews, the very sustenance of our existence, but so it is, and Jesus left us this beautiful illustration behind, of the fulfillment of His prayer. "I in them and Thou in Me that they may be made perfect in one."

There are three consequences that follow from this union. And let the Holy Ghost show them and apply them to us all. Is this a fact, is it true, dear brethren? I ask this. Is it true individually, "I in them, and Thou in Me?" Are you in personal, vital union with the Holy One, the Lord Jesus Christ? Then mark you, there are three plain consequences. You never can be alone here as long as you live. Wherever you go, Jesus goes with you, because Jesus and you are one. "I in them, Thou in Me, that they may be one in us." You may be often cast down with sorrow; but you cannot sorrow alone. Just think, you always have the sympathy of Jesus. You may be tempted, but you cannot be tempted alone, He is tempted in your temptation. You cannot carry a burden too heavy for you, for the burden bearer goes with you. I cannot sin alone now. I used to. I cannot sin without grieving my Lord. I cannot suffer alone, for in all my afflictions He is afflicted; in all my sorrows and sympathies, in all my difficulties, He is my companion. In all my failures He is my Comforter; and in all my battles He is my friend. Neither things past, present or future can separate me from His life or His love. That is one consequence of union with Christ.

There is another. Oh, it is an unspeakable thing! The Son of God

can never be alone, He has tied me to Himself by a band of indescribable closeness with every member of His mystical body. Where He stands we stand. Where He reigns we reign. Surely you remember that wonderful passage in 1 Eph. xix. The apostle prays that the eyes of the believers at Ephesus may be opened, that they may know the Hope of their calling, and the power of God to usward who believe. He calls our attention away to Christ, and he says the power that worketh in us who really believe on Jesus Christ is "according to the working of the mighty power which God wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly place far above all principalities and powers, and every name that is named in this world and in that which is to come." That is our position. If you believe in Jesus Christ, the risen life of Christ has quickened you; and therefore he goes on to say in the second chapter of the Epistle to the Ephesians, "God who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places, in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus." The consequence of union with Christ is this: "As He is, so are we in this present world." 1 John iv. 17. He was delivered to death for our offenses, He was raised again because of our justification. Rom. iv. 25.

Again a further consequence of our union with Christ, and Christ's union with us, is the power of the Holy Ghost upon us. Oh! brethren, brethren, if there is vital union between you and Christ, all things are yours; the world, life, death, things present and to come, all are yours. Why? For ye are Christ's. This is better, and more than saying Christ is yours. "Ye are Christ's," and then there is a higher truth still, "*Christ is God's*." 1 Cor. iii. 23. What is the greatest truth in the Bible? "Christ is God," that is the greatest truth in the Bible. What is the next greatest truth in the Bible? "Ye are Christ's." What is the next greatest truth in the Bible? "All things are yours." The world, life, death, things present, things to come, all are yours, for ye are Christ's and Christ is God's. Brethren, this is the most practical of teaching. There are a great many of us who turn the gospel upside down. Don't be afraid of the grace of God.

In the third chapter of the Epistle to the Colossians you have set before you the past, the present and the future standing of every real believer in Jesus Christ. What is his *past* standing? Ye are dead, v. 3. What is his *present* standing? Ye are risen with Christ—v. 1. What shall be his *future* standing? When Christ, who is your life, shall appear ye shall appear with Him in glory—v. 4. Hear what are the

practical obligations the apostle lays upon such people: "Ye are dead and, your life is hid with Christ in God." "Set your affections, therefore, upon things above, where Christ sitteth at the right hand of God." As to your present standing, "Ye are risen with Christ, and your life is hid with Christ in God." What then? Seek the things above where Christ sitteth at the right hand of God. Look at the throne. Look at the Saviour. Listen to the songs; learn the language and gather the aspirations. Soon you will be there, members and Head together.

And then what is the future standing? "When Christ, who is our life shall appear, then shall we also appear with Him in glory." What then? But first of all is this a fact? It is only as you apprehend the fact as graven upon your conscience, written in your heart and instilled into your faith by the power of the truth and by the grace of the Holy Ghost, that, "When Christ, who is our life, shall appear then shall ye also appear with Him in glory." God has sworn it. God has promised it and this is the motive power for what? Mortify, therefore, your members which are upon the earth—v. 5. Beloved brethren, the weakest believer in this assembly is called to day by a faithful God into this fellowship of His Son, Jesus Christ our Lord.

See the ninth verse of the first chapter of first Corinthians: "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord." If you are not called unto all this blessedness of which I have tried to give you a description; if you are not called unto all this glory your unbelief would be no sin. The greatest of all sin is unbelief, but if these promises are not addressed to you, if this invitation is not for you, if this grace was not sent for you, how can your unbelief be a sin? Oh! trust Him. Take Him at His word. "God is faithful, by whom you are called unto the fellowship of His Son, Jesus Christ." The apostle explains about this calling. You are called into His heavenly kingdom and glory, 1 Thess. ii. 12, and 2 Thess. ii. 14.

You are not called part of the way only, a few steps out of the wilderness only, you are called home out of darkness into God's marvelous light. Don't put it away from yourself, brother! You are called by our gospel to the obtaining of the glory of our Lord, Jesus Christ." Do you enquire who and what were they who are thus called by a faithful God into the fellowship of His Son, our Lord. Look at the 1 Cor. vi. 9-11; you will find that they were a bad lot. He says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of*

you; but ye are washed, but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Is there such a character here? Thou art called now, brother; thou art called here sister, and by a faithful God, into the fellowship of His Son, Jesus Christ; called to the throne, called to the many mansions; called by grace, called by the gospel, called by the Holy Ghost, called by His poor servant here; called by God Himself into the fellowship of His Son, Jesus Christ. Will you refuse the partnership? Oh! brethren, it is a dreadful thing to refuse such an invitation. What a dreadful thing to turn your back upon such a mercy! Far better you had never been born: do venture on Christ, receive God's gift. Oh! don't refuse Him. Come, oh come! and taste that the Lord is gracious.

You have nothing to pay. You are worthless and you have nothing, and God knows it. He expects nothing good in you. If He did He would be disappointed. He just calculates upon your emptiness. Come! all things are ready. Don't go away, and say, "I have my business to attend to." The Lord will go with you into your business if you ask Him. Take partnership to-day with the Son of God, live in His life and stand in His righteousness; inherit glory in His person, and wait for His coming.

May God bless His word to you for Jesus Christ's sake.

SINFUL SELF-FORGETFULNESS.

DR. P. S. HENSON, OF CHICAGO.

I have chosen this theme because I supposed that nobody else would, and because of my profound conviction that it ought to be presented.

In entering upon this discussion, I cannot but be aware of its delicacy and difficulty, and of the exceeding probability that one's utterances will be mischievously misconstrued; and yet, if I be offered as a sacrifice in the service of faith, I hope I may have grace enough to "joy and rejoice with you all."

Self-sacrifice is beautiful. All history attests its power, and all poetry celebrates its praise. Reading, as some of us did, awhile ago, of two little sisters— orphan children— pitifully poor, homeless and friendless, found huddled together in the corner of a courtyard, on a snowy morning; the elder cold and dead; the younger yet alive, because snugly wrapped in the woolen shawl of which the larger child had divested herself. Looking upon the white face of the young girl that sacrificed herself to save the life of the baby sister by her side, you say involuntarily, "That is beautiful, exceedingly."

When John B. Gough, with matchless skill, paints the picture of a ship on fire, and the pilot, in the midst of stifling smoke and wreathing flame, standing sturdily at his post, with his blistered hand upon the wheel, heading the vessel for the shore— mindful only of the precious freight of human life on board, and all unmindful of his own— until at last, just as the steamer strikes the beach, the noble hero sinks down amid the hungry fires— saving others, but not himself— you cannot help feeling as if Maynard, the pilot, had fairly earned a martyr's crown.

And so, when Paul cries, "None of these things move me, neither count I my own life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus," you recognize the grandly heroic spirit that breathes in that lofty utterance. He caught the divine contagion from his royal Master, who came not to be ministered unto, but to minister, and to give His life as a ransom for many." "Who being in the form of God, thought it not robbery to be equal with God; but took upon Him the form of a servant, and became obedient unto death, even the death of the cross." Here was self-sacrifice the sublimest [that earth or heaven ever saw. This was His

Spirit, and unless we have the Spirit of Christ, we are none of His; and so self-sacrifice comes to be the very key-note of Christianity, whose sounding anthem goes rolling around this weary world, and is filling all heaven with wonder and praise.

And yet there is a species of self-sacrifice and self-forgetfulness that is mischievous exceedingly, if not positively wicked; and it is against this, that, in this high place, I rise as a servant of our common Lord, to utter my humble, but emphatic protest.

And allow me to say, as eminently pertinent, just here and now, that he is guilty of the sin referred to, who, upon an occasion like the present, so far forgets himself as to make no personal application of the truth to which he listens, but with preposterous generosity, delivers it all over to some neighboring hearer, whose case, he thinks, it exactly fits. (Laughter.)

From the lips of quaint, old-fashioned preachers, we have often heard of Noah's too self-sacrificing carpenters, who, for many a weary year, with patient toil, assisted in building his wonderful ark, and cheered the great ship as it was launched away, but stayed without themselves, and perished in the flood. And, similarly, some of us who have had the high privilege of building for the Lord, have often had associated with us magnificent men, though men of the world, whose hearts have warmed towards the work, and whose hands have been opened to pour out princely contributions for its vigorous furtherance. They have stood beside us as the foundation stones were laid, and rejoiced with us when the capstone was hoisted to its place, with a generous enthusiasm, and yet all the while outside the church's pale, and strangers to the church's Lord. We love them all too well to suffer them thus sinfully to forget themselves, without our affectionate and vehement protest.

In like manner, we have sometimes met with teachers in the Sunday-school, devoted to children, but strangers to grace, who, with tireless toil, would teach, as best they could, the young immortals that were clustered in their classes; and when young eyes were brimming with tears, and young hearts heavy with the consciousness of sin, they would take their scholars by the hand, and lead them forward to the pastor for instruction in the way of life. And if, a little later, young faces kindled with the light of a new-found hope, these same teachers would be all aglow with sympathetic joy. Now, all this is very beautiful, but also infinitely sad. Such teachers have no right so utterly to forget themselves. They, too, have souls that need salvation and demand solicitude. "Take heed to thyself and to the teaching;" but to thyself, even before the teaching. "Seek first the kingdom of God and His righteousness;" and we must seek to enter into the kingdom, and have the kingdom established in our own hearts, before we are properly prepared to labor

for its advancement in the world. The very first care of every human being is to make sure of his own personal salvation.

There is a dangerous self-forgetfulness, against which even Christian people cannot be too constantly upon their guard. The temptation to it arises from the presence in us of not a little of latent and unsubdued depravity of nature. It is not a pleasant thing, nor specially conducive to self-complacency, to look into the dark depths of our deceitful hearts, or to survey our utter unloveliness in the awful mirror of God's holiness; and so we are predisposed to turn away and *forget*, if possible, what manner of men we are.

It is far more satisfactory to deal with other people's sins than with our own. It is not an easy matter to cut off a right hand, or pluck out a right eye: and so, because of the difficulty of this searching of the heart and life, and the severity of this heroic surgery, in dealing with our darling sins, we turn away from the personal duty that demands the doing, and forget ourselves as best we can.

Yea, this temptation arises not merely from the presence of remaining sinfulness, but often also from the intensity of the pressure of enthusiastic religiousness.

"Bowed down beneath a load of sin,
By Satan sorely pressed,"

You fled for refuge to lay hold of the hope set before you in the gospel, You knelt at the foot of the cross in penitence and fear, and rose up with the peace of God in your heart, and a joy unspeakable and full of glory thrilling every fibre of your being. And the very first question that leaped from your grateful heart to your trembling lips, Lord Jesus, what wilt Thou have me to do? And clear as the peal of a silver bell comes His answer in the Great Commission, "Go ye into all the world, and preach the gospel to every creature." Girded with heroic determination you look out upon the world, the perishing world, the storm-rocked, sin-cursed world, the weary, woeful world as it goes sobbing round the sun; you see earth's miserable millions dominated by the devil, and plunging into perdition, and touched with pity for the perishing, and moved by gratitude for your own deliverance, you exclaim,

"In the valleys let me labor,
On the mountains let me tell,
How He died, the Blessed Saviour,
To redeem our souls from hell."

Henceforth you understand that no man liveth to himself, and so self-forgetfully and self-sacrificingly you go forth with a zeal that spurns all sordid restraints, and a love that was learned at the foot of Christ's cross. All this is admirable and beautiful, and yet it is possible, that even along this very line, may lie a very dangerous snare of our old arch enemy, for "we are not ignorant of his devices."

I, also, am one of God's creatures; and there are duties which I owe to myself, and to Him who made me what I am, and then I dare not be so sinfully self-forgetful as to disregard.

God has given me a *body*, "as it hath pleased Him," and this body I dare not abuse or neglect. Paul does indeed declare of himself that he "kept his body *under*," but we are not at all to understand that he emaciated or enurated it by vigils or fastings, or self-inflicted tortures, but only that he kept in subjection those sinful propensities so deeply ingrained in our animal nature. It is a blessed thing to have a sound mind in a sound body, and for ourselves we have no patience with those ascetics and sublimated pietists who hold the body in no honor. God made the body, fearfully and wonderfully, and it is not a thing to be despised, or ruthlessly broken down. Make the most of your body, God gave it to you, and if it be naturally feeble, take care of it, as best you can, but if you can so develop it that you shall have muscles of whip cord and nerves of steel that flash fire and carry energy to every part, "use it rather." "Know ye not that your bodies are the temples of the Holy Ghost."

I dare not deface God's temple, nor defile it, nor neglect it, nor undermine it, nor shake one pillar out of place. God has endowed me with a rational soul, with capacities that enable me to climb above the stars, and lay hold of immortality. I must cultivate *that*. Even if there were no other being upon earth, I should be bound for my own sake, and for God's sake to make the most of myself.

My own soul has a soil that needs to be enriched; for when our Saviour says, "Herein is My Father, glorified, that ye bear much fruit;" his reference is not, I think, exclusively, to those objective and tangible results that we commonly call fruit, but to the fruits of the Spirit—those precious clusters that purple within, in the garden of the soul, unseen except by the eye of the King, who with a halo of glory around His head, comes ever and anon, into the midst of the garden to eat of its pleasant fruits.

Let us broaden still further our field of view, and it will not be difficult to demonstrate that even considering our manifold dependencies, and the sacred claims of others upon us, our obligations to them are best fulfilled when we do not quite forget ourselves. That father, about whose knees a group of children cluster, and upon whose arm leans a loving wife, who sympathizes with every heart throb of his life, may so far forget himself in his love for them, and in his anxiety, properly to provide for their comfortable subsistence, that he drives, drives, drives, with utmost strain of heart and brain, until suddenly he drops and is carried home dead to the dear ones that are waiting for his footsteps. He had no right to drive so hard, to take such risks, and to break so

many hearts by his untimely death. For their sakes, if not for his own, he should have had some care for himself. And a mother has no right so far to forget herself as to wear herself out until the roses give place to the lilies, and death comes to gather the lilies, and she, a martyr to mother-love, leaves her darlings to live along as best they can without her tender sympathy, and faithful, helpful counsel. A mother owes it to her children to take care of herself, that she may live to take care of them.

And so a minister of the gospel owes it not only to himself to take care of himself, but to the perishing world, that so sorely needs his labors, that it may be saved from perishing. Some of us remember to have heard it said, aye, sung,

“Brethren, if your hearts be warm,
Ice and snow will never harm.”

And yet that utterance embodies a most mischievous falsehood, that has brought not a few misguided people to untimely graves. And this is a consummation over which Satan himself always mightily rejoices, and so he doubtless often uses a good man's conscience as a sword wherewith to rip him up. What is a candle made for but to burn? you ask. Aye, verily, but not to be set in a hot candle-stick, and exposed to a furious draught of air. (Laughter.) It is meant to burn, but to burn as long as possible, that it may give light to all that are in the house.

A man has no right to break at thirty, when he might as well have lived till seventy. “A mysterious Providence,” says the mourning people that gather beside the early grave. There was nothing mysterious about it at all. He violated the fundamental laws of nature, and paid the forfeit with his life. One of a man's first duties is to keep himself fresh, that with the full strength of vigorous power he may serve his generation according to the will of God.

Jesus says, “I pray not that Thou shouldst take them out of the world,” and so it is my duty to live—to live for the world's sake, and Christ's, and to live as long as possible. I am not quite sure that the Psalmist was right, when he longed for the wings of a dove that he might fly away and be at rest. It is not our business yet to fly away and be at rest, but to learn to labor and to wait.

But there are other considerations connected with my theme that touch on still higher and more solemn things. There are spiritual conditions upon attention to which all genuine religious work inevitably hinges. A man may not safely or innocently so far forget himself as to forget them.

Who does not know that the one great hindrance to the triumph of the gospel is not the opposition of science, falsely so called, nor the blatant blasphemy of impious declaimers, but to the shameful inconsistencies of

professed believers whose lives belie the utterances of their lips. A skeptic once significantly said to a nominal Christian, who was urging him to read a book that had recently appeared on the evidences of Christianity "What you want is not more books, but more men like Jesse Sanderson." He didn't believe in the Bible much, but he did believe in Jesse Sanderson. "The heavens declare the glory of God, and the firmament sheweth His handiwork." But notice the stars don't *shout*, they simply *shine*. The mightiest forces are evermore the silentist. "Let your light shine,"

our Lord's command, and to be sure of its steady shining we must trim the wick, and take heed to the inner supply of oil. A very heroic thing no doubt it is for a light-house keeper to launch a life boat and brave the surf, while he speeds to the rescue of a shipwrecked crew, but a still more vital matter is it, even though it seem not so heroic, for him to see to it, carefully, that the light in his tower is kept steadily shining, that the thousand sailors far out on the sea may be safely guided to the port they seek. Take heed to thyself, that thy lamp be bright.

Let us look together at another view. There is need in all our lives not only of the washing of regeneration, but of the constant renewing of the Holy Ghost. Nothing in this world will continue to go on without perpetually fresh propulsions of power. The cannon ball discharged from the cannon's mouth, with a velocity of even a thousand miles an hour, will presently, on account of the resistance it encounters, spend all its force.

And so life cannot go on without perpetual renewal, for living is a constant dying. And therefore, if you belt a tree, or uproot it, its speedy dissolution follows. Our bodily life must be continually nourished by supplies of food, and the tired brain must rest, and the mind renew its strength in the sweet repose of sleep, or death comes to close the scene, and to give the wasted worker long repose. Even the iron horse, with thunderous tread, with ribs of steel, and lungs of fire, must pause now and then for wood and water, for tapping the wheels and lubricating the joints, and after a travel of a hundred miles must be cantered off to the "round house" to rest and cool awhile. And what is true of material and physical forces is true no less of spiritual, yea, even more of spiritual, by reason of the uncongeniality and absolute hostility of the forces that encompass us on every hand, and home. There is constant need of the renewal of our spiritual strength, and for its renewal, thanks be to God, there has been made very bountiful and beautiful provision, if we are only wise enough to avail ourselves of it. There are Christians, however, who, failing to realize this inexorable necessity, and supposing themselves exempted from this universal law, forgetting to replenish the inward fires, press eagerly on, but with constantly diminishing vital force, until finally they come to a dead halt or an ignominious break-

down on the world's highway. All this lofty discourse about "living on the field of battle" is preposterous absurdity. No true soldier would ever undertake to *live* on the field of battle. He would very speedily *die* on the field of battle if he tried it. The man who stays on the field of battle loading and firing, loading and firing, will by-and-by have no load to fire. And simply standing up and snapping empty muskets in the face is not battle, but sham. Our Lord said to His disciples, "Come ye yourselves apart into a desert place and rest awhile," and God-man though He was, He felt the need of repeated withdrawal from the perpetual strain of heart and brain, that in the solitude of the mountain, or walking by the sea-side, and communing with heaven, He might gather up His life forces again for His life work. Oh, brethren, I do feel as if in this age above all other ages, this age of railroads, steam-boats, telegraphs, when our whole humanity is moving with a constantly accelerated march, and in this city above all other cities, with its rush and roar, its toil and turmoil, its hurry and worry, and flurry and scurry, its restless, seething, fevered life, we are in danger of driving the fervid wheels of action with such tremendous energy that life shall be wrecked by its very intensity.

There are some very sad accompaniments to the otherwise magnificent march of our modern civilization. And one of these is the failing of the forests that have so rapidly been falling before the woodman's ringing axe. And as a consequence, in many sections, we have scantier clouds and shallower rivers, and alarming possibilities of desert wastes in a future not remote. There is greater breadth of cultivation, but a gradual drying up of the fountains upon whose flow all fertility depends. And so in this age of immense diffusion of Christian activity may there not be grave reason to fear a drying up of the hidden fountains of power as the result of the breadth of the acreage that we undertake to cover? In the resistless rush of our busy life, have we not left that old-fashioned thing called "meditation" far behind? And is there not danger that secret devotion will follow not far behind? And that perfunctory performances and superficial activity without the sweetness of unction or the grasp of real power will be all that is left to us of religion in the world. "But, brethren, I am persuaded better things of you, and things that accompany salvation though I thus speak." Religion in its tenderness and might shall never perish from the earth, but that earth may have more of it, you and I need, all of us need, to be more away from the sight of men, to be more alone in communion with God, and so renew our spiritual strength that we shall come forth from the secret place of the tabernacle of the Most High rejoicing as a strong man to run a race. So shall we mount up on wings as eagles, so shall we run and not be weary, and walk and not faint.

We must first have power with God before we can hope to prevail with men. We must first have a care for our own souls before we can care for the souls of others. And so, instead of sinful self-forgetfulness let us join with the Psalmist while he prays: "Restore unto *me* the joy of Thy salvation, uphold *me* with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee."

REMARKS.

BY E. W. BLATCHFORD, ESQ.

A brother remarked to me as I came in this morning, "I hope to-day we may see illustrated the power of the Bible, that we may be able to realize the power of God's Word." Accepting this as an indication of our desires, I will read one verse from Paul's second letter to Timothy, as teaching the power and comprehensiveness of this *Word of God* upon which we must rely. "All scripture is given by inspiration of God, and is profitable for doctrine or teaching, for reproof or confutation, for correction, for instruction in righteousness." Here we have in Paul's words, the work of God's Word in the world; its inspiration, its profit for teaching, refuting error, correction and instruction in righteousness.

We have just received a telegraphic message from our dear brother Moody, whose presence is so intimately associated with this Hall. It is dated Paris; he says, "Christians are praying for the Conference. Acts i. 8." The reference reads, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This is the message our brother Moody sends us this morning from across the water.

The subject of the hour was "OUR MARCHING ORDERS," and typical of God's commands to His church at the present time, the leader read selections from Exodus, chapter xiv., dwelling upon the fifteenth verse; also from Numbers ii. 2, 17 and 34, and the twentieth Psalm.

ADDRESS.

BY REV. C. H. FOWLER, D.D., LL.D.

The Christian church was projected into the midst of heathenism by divine power, from the summit of Mount Olivet, by the power of the divine God; and this command started the sacrament which He has continued throughout all lands and through all centuries. To-day it embodies the divine confidence based upon forty centuries of discipline and trial; and it is the summation, the highest utterance of forty centuries of revelation. It is the prolonged supreme utterance of God in the presence of an unbelieving world. God worked slowly up to this great command to go into all the earth and teach all peoples the gospel everywhere. He worked up to it, little by little; for great truths, like men, are born babes, and they grow to greatness. It is first a little shadowy outline, a dim impression, a faint promise that is unfolded and matured as the centuries unroll. It is a little spring on the mountain side simply breaking out to the surface, hardly able to do that; apparently threatened constantly with destruction, seeming to be able to be turned aside by the foot of the passing ox, or to be taken up and consumed by a sunbeam. Yet it lives, and groping in the dark, it at last overruns its narrow brim and trips down the mountain side, and gurgles and leaps and sings down through the rocky gorge and crawls away, creeping under the willows, making green and fruitful its path through the meadow, pushing out over the plain till by-and-by it forms the boundary of empires and carries on its bosom the commerce and the navies of mankind.

So it is with the truth. First the faint hint in the heart of some one, then a dream of most ardent hope, then a wish, then an emotion, then a conviction, next a purpose, after that a contagion, next a revolution, and by-and-by a new civilization. That is the way God's truth came into the world. Lowly, but yet divinely inspired, having the authority of Him that sits on the throne and having the certainty of a destiny that is ordained of God. Thus it is that this truth, which we are here specially to emphasize, as the supreme utterance of the great head of the church to His people, embodies the result of forty centuries of instruction and revolution. The first utterance yet was so dimly apprehended that our first great mother, when she brought forth her first-born son, cried out in

great joy: "I have gotten a man—the Lord," when, in fact, she had only gotten a murderer. The great Redeemer was almost a hundred generations away as yet. The promise that somewhere, sometime, the seed of the woman would bruise the serpent's head, needed many a seer and prophet to unfold it, for our full apprehension. There was a hope in the heart of the patriarch that such a being would come, and by-and-by, in the fulness of time came the Son of God, with His company of prophets and teachers, and after that the whole church receiving the Holy Spirit was sent out into all the earth to preach the gospel everywhere. That is God's idea, and He comes slowly up to this great final supreme and all authoritative utterance. What lesson do we learn from this great and wondrous thing? We see Him teaching by word and parable; mankind has a lesson to learn in every phase of His existence, by Christ's suffering in the garden, by His agony on the cross, by His triumph over the grave. At last we see Him in the supreme moment of His earthly experience with the heavens opening above Him, with angels beckoning Him home, with His hands outstretched over the disciples, with the earth spread beneath His feet, and He cries out, "All power is given to Me in heaven and in earth; go ye therefore into all the world and teach all nations;" push this work everywhere to the utmost verge of the world, and "lo, I am with you always even unto the end of the world." That is a definite order. He went up on high and He knew that His church, His disciples, His soldiers, would carry out His orders. It is difficult to see how God could put greater emphasis upon this order. Christ seems to have gathered up the force out of all His years of experience and teaching, and then in this, His supreme opportunity, when the church, with open mouth and eye, was gazing after Him into the heavens, He cried out to them "Go quick everywhere and I will be with you alway." And this company of men coming from over the sea and going through this great land—our English protestant friends—are typical soldiers obeying this divine order. "Go."

God pushes us abroad everywhere, that in all places we may indeed plant His cross, teach His gospel, work His miracles of grace, and establish His kingdom on earth among all peoples.

This ought to be borne in mind, as one very important branch of this subject,—our relations to the people that do not have any Christian associations, that know nothing about the ministry, and have never heard of the Lord Jesus at all. We want to bear in mind this great truth, that they are as dear to God as are we. He cares as much for them as He does for the people who hear the truth and will not obey it. I don't mean to say that God is sweeping all these unchristianized millions into perdition. I don't want to say that, because I don't know just where He is sweeping every one of them to; but I do know that

everybody needs the gospel of Jesus Christ and a reviving Redeemer, a soul-saving and soul-purifying religion, and so true is this, God Himself says that He gave His only begotten Son to die, that all who believe on Him may have a Redeemer. And if there is any man within the sound of my voice that wants to apologize for the missionary society, or the missionary spirit of the evangelical churches, let him first apologize for Calvary.

Let me give you two or three utterances from the greatest friend the Gentiles ever had, except the Redeemer—the greatest human friend. I will read from the tenth chapter of the greatest epistle to the Gentiles, written to a Gentile church planted in Rome. See the conditions of their salvation. He says: "If ye confess with your mouth the Lord Jesus (not Confucius) and shall believe in your heart that God has raised from the dead (the supernatural fact that they were to testify to) thou shalt be saved." "Whosoever believeth on Me, shall not be ashamed, for there is no difference between the Jew and the Greek;" He will not save the Greek on any better or different terms than the terms on which He will save the Jew, or the heathen on any better or worse terms than the terms on which He will save the Jews; they must receive the one truth. I am addressing a company of Christianized heathens. You are not Jews, you are the product of missionary labor, by foreign missionaries talking a foreign tongue. "For the same Lord over all, is rich unto all that call upon Him; for whosoever shall call on the name of the Lord, he shall be saved. How then shall they call on Him, on whom they have not believed, and how shall they believe on Him of whom they have not heard." That is St. Paul's great missionary sermon.

I shall want to say a word this morning on the subject given by the chairman on the power of the Bible. We place our reliance in an infallible book, not an infallible man. It is on that book we place the certainty of success in capturing this world for the Lord Jesus Christ. I don't forget that this same great apostle says that they who sin without the law, shall perish without the law. I represent a supernatural religion and I am not here to apologize for it. I would not give a farthing for a religion that is not supernatural, and which does not have a divine, soul-cleansing and soul-saving Redeemer in it.

But somebody will tell me that what we are we shall carry over with us to another life. I believe that if you live a good life here, you will live it in the world to come, you will carry it over with you; but if you do so it is because you make your characters clean here through faith in the Son of God. That kind of destiny is philosophy reconstructed by a supernatural saving religion. This great apostle of the Gentiles has given us an account of the stock these Gentiles had to commence

life with in eternity, it is difficult to find a higher type of heathenism than was found in old Rome. They had heathen culture, control and dominion; and hear what Paul says about it: "Being filled with all unrighteousness, (not that they did not understand singing and could not play the piano, it was not lack of culture at all) "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them." Tell me, brothers, what kind of heaven could you make out of a thousand millions of that kind?

This is the question that presses down upon the heart of the Christian church, to bring redemption to the eight hundred millions plunging on without hope, in the darkness. "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teach them to observe all things whatsoever I have commanded you, and lo, I am with you always even to the end of the world."

I feel called upon to touch upon one or two points that are sometimes pushed against this great cause which I am asked to present. It is said by some people that we have as many heathen here at home as we can take care of. I want to say to you that I don't think you have carefully stated the case. So far as we are able to understand, we do not have, here, any heathen at all, except a few imported ones. Of course I mean the Chinese and Japanese that come over here. Aside from these we have no heathen at all. I know there is a great deal said about New York, but we have no heathen in New York; and if I can say that about Gotham, you ought to be able to say it here. I don't believe there are many heathen men in this city. If there is a heathen man here let him rise up. Why do you laugh? Because you know the very statement is a fraud. We have men that are bad enough, but they are so, because they *will* be so. They walk beneath the shadow of our churches, they suspend their labors one day in seven. They hear sin reproved and though they do evil they know a better way. But not so the heathen, and therefore it is the will of God that missionaries should carry the truth to these millions abroad.

Somebody says they are so far off. Now how far off are they? Through God's mercy we have been enabled to annihilate time and distance. If you give me your money for any orthodox missionary society, any morning in the week except Monday morning, I will put that money into the hand of the missionary, fifteen hundred miles

back in the Himalayas, the day before you gave it to me, and he can get his order cashed the day before you gave it to me. He is not so far off as you would have one believe. God has taken the breadth out of the sea and the continents, and we cannot say of the heathen they are too far off to reach with the gospel.

But then there is the question of cost! Perhaps it is not so costly as you think. Perhaps it does cost something to raise Christian churches, but there has been a very large income from the outlay, as you will see. There has been a mere seed-time. The missionaries have been making dictionaries and getting the weeds out of the way, so it is only the seed-time; and yet I will take the results of this seed-time and you will find by the figures gathered out of this century's work, that it cost three times as much to secure the conversion of a man in Christian England or America as it does in Christian heathendom! In round numbers, in dollars and cents, it cost \$1,200,000 for the conversion of the Sandwich Islanders, and to show you that missionary labor pays in dollars and cents, we have received back more than \$5,000,000 in commerce. So you see conversion is a good thing, even in a commercial point of view. The plowshare of the gospel brings more profit than outlay.

Now in regard to our position among missionary nations, where do we stand, or rather, let me first take the case of Great Britain, the greatest of missionary nations. I like to say *Great Britain*. Sometimes she does things I wish she would not do, and I remember very distinctly when I would have been very glad to see somebody whip her soundly, if there had been anybody around who could have done it, but there she stands—GREAT BRITAIN, the greatest missionary nation of the earth. She gives a thousandth part of one per cent of her net increase for missionaries, and God is so much pleased with that, as it is so much more than any body else does, that He has made her the banker of the races.

Christ came not to be ministered unto, but to minister and to give Himself a ransom for many. That is the Spirit of Christ, and that is the Spirit that puts us where we are, ready to follow His commands. Won't you come into partnership with the Lord Jesus Christ? The business to be that of the world's salvation.

The Master says, "first the blade, then the ear, then the full corn in the ear." That means development, and time for maturing. We are born babies, but, by and by, we shall come to the point, when our muscles are like steel, and our eyes like the eye of the eagle, and we can look on the King in His beauty. God didn't want the church full of babes; He wanted solid men, and He took this great world of ours and placed it

under the care of the church, and said, you are in partnership with Me, go out quickly into the world, no delay, mature yourselves, fighting and standing against adversity, and by and by you will be able to stand up before the King and behold Him in His beauty.

I think that is why He sends us into all lands, and everywhere. I am not a very hopeful man, but I wish you would remember how the cause of Christianity is progressing. We have had an impulse in this century that has quickened all Christendom. Look at some of the figures just for a minute. It took 1,500 years to secure 100,000,000 of professed believers. I speak of Christianity under Christian governments, as distinguished from paganism under pagan governments, carried on by Christian principles rather than by pagan principles; 1,500 years to secure 100,000,000, and 300 years more to make it 200,000,000. So in 1800, we have 200,000,000, but in the last three-quarters of a century, coming up to 1880, or rather 1875, in the last eighty years this 200,000,000 has pushed up to 687,000,000. Isn't that in the right direction? Go on with the good work, and within a half century, we will have pushed it up to all the millions. And see where the increase comes. It comes exactly where it may be expected to come, among growing Protestant peoples. Compare the growth of population under Roman Catholic, Greek church, and Protestant governments. In 1500 there were 80,000,000 Catholics, and 20,000,000 of the Greek church, and no Protestants. In 1770, two hundred years later, there were 90,000,000 of Catholics, 33,000,000 of Greeks, and 32,000,000 Protestants. In 1830, or fifty years ago, there were 134,000,000 of Catholics, 60,000,000 of Greeks, and 193,000,000 of Protestants. And to-day there are 180,000,000 of Catholics, 96,000,000 of Greeks, and 407,000,000 of Protestants. That tells which way we are going.

But somebody tells me that Protestantism goes to the extreme of doubt. Listen a minute. I think it does nothing of the kind. In the year 1500 there were 24,000,000 of English speaking people. In 1880 there were 81,000,000 of English speaking people; five and one-half millions of Catholics, four and one-half millions of no particular faith, and the rest Protestants. Statistics have it that in 1880 it was up to 59,000,000 of Protestants, thirteen and a half millions of Catholics, and eight and a half millions of no particular faith. That is the English speaking people have increased 337 per cent in eighty years; the Catholic English speaking people had increased only 143 per cent, while the Protestant English speaking people 144 per cent, while those of no particular faith less than 100 per cent.

Take still another line of statistics for a second. In 1800 the money given for missionaries was \$200,000. What is it to-day? Look at the

figures, and we find the amount of money given by the English speaking people to be as follows:

1800-1810	\$200,000
1820-1830	900,000
1830-1840	5,000,000
1860-1870	33,000,000
1870-1880	48,000,000

Take one other line of comparison worthy of your attention. In 1879 all the Roman Catholics of Great Britain gave to foreign missionaries \$40,500. Protestants for the same year gave \$3,682,000. That tells who is doing the work. In the same year, 1879, the Catholics gave for foreign missions, \$15,000. The Protestants of the United States gave for foreign missions during the same year, \$2,000,000. That tells who is doing the saving work. Touching one other fact. In the year 1800 there had been published, from the time Moses wrote his works, less than 5,000,000 copies of the Bible. Since that time we have published it in nearly all known languages; but Protestantism has created not less than seventy languages into which it has put the divine inspiration; and it has put the book into three hundred languages, and we have issued 150,000,000 of copies of the Bible. We are going in the right direction and the time is not far distant when all the people of the earth shall see the salvation of the Lord.

THE WORLD FOR CHRIST.

J. S. SMITHSON.

It may be accepted as a fact that the evangelization of the people will never be carried forward on a scale commensurate with the importance of the work, but by the united forces of the church. Adolph Monod has said the masses of the people are only reached by the masses of the church. It is a lamentable fact that vast numbers of the people are indifferent to the claims of Christ. This world has to be won for Christ. What a field; what an enterprise. No other religion claims such a vast dominion. The gods of the heathens only claimed a local influence; our God seeks all and no less will satisfy Him. No wonder ancient Rome wielded such opposition to the religion of Christ. They claimed the exclusive right to be the rulers of the world. Judaism might be tolerated, it was simply the religion of a nation who sought no proselytes from the world around, but this Christ claims *all* for Himself, the world for Christ. Our aim, then, is not the world for any system of theology, or for any particular denomination. Are we clear on this point? Methodists it is not the world for John Wesley or Methodism; Episcopalians, it is not the world for Cranmer or Ridley or Episcopacy; Presbyterians, it is not the world for John Calvin or Presbyterianism. Is it not the case that our intense sectarianism is a sad hindrance to the grand object, the world for Christ? Too often our strength is spent on the mere extension of denominational influence, and then we mourn that Christ is not getting the world.

Do you see that magnet? It is surrounded with a large number of particles of steel and yet none of them adhere to the loadstone. The magnet is all right; it is the right metal, it is properly magnetized. What can be the cause? Did you see that man put a coat of varnish on it, and that has hindered the attractive influence of the magnet. And so it is too often we go down to the world and cast around Christ some swaddling clothes of our own sectarianism and we wonder the world does not come to Christ. Christ's word remains true, "And I, if I be lifted up, will draw all men unto Me." Lift up Christ only and souls will leap up to Him and live.

Do not for a moment imagine that I am an ecclesiastical freebooter, and one that cries down with the sects. I believe in our churches and

would not lift my little finger to mar the walls of Zion, but we cannot shut our eyes to the intense denominationalism that characterizes too many of our works and workers. Episcopacy, Methodism, Presbyterianism or Independency would not convert the world. It was the preaching of Christ only. The Empire of Darkness will yield to no other name than that of Jesus; to no other power than that of the Cross. I have heard of a Frenchman who was unfortunate enough to fall into a river at the risk of his life; a dog on one side of the river leaped in to the rescue and caught at the Frenchman's coat tail; on the opposite side of the river was another dog equally as forward in rushing to the rescue and whose grip of the Frenchman's coat tail was as strong as the other. Between the two tugging in opposite directions at the Frenchman, his life was in danger, until fortunately the coat tails gave way and the man swam ashore. I don't know if you have seen this in Chicago, I have seen its counterpart in our churches in the Old Country. Our aim is the world for Christ; for a person, not a theory, or a party, but a real living Christ. This fact must signalize all our dealings and actions in our business and in our homes. Not only is this a theme for the pews and pulpits. That shop of yours has your name on the sign-board; there is another name to the eye of faith. You are a co-worker with God, not only in His work, but He is working for you in your business. Young man keep that ledger and sell those goods for your employers with the sense that your position is one given you to win the world for Christ. Young lady, your dress, your life must be such as to commend Christ.

Amongst the many obstacles that hinder the accomplishment of this grand work is want of enterprise; business enterprise means money making, Christian enterprise means soul saving. We have too many half-and-half Christians, they meet with few or no difficulties and hence comfortably settle in their minds that they are doing the right thing. The devil has no need to trouble himself about such. The devil will let you be nine-tenths a Christian if the balance, one tenth, is given to him. How do we manage our business. Look at the newspaper columns, cast a glance at your walls covered with advertising matter. All these men are seeking to gain the world. It may be Stove Polish, Pain Healer, an Infallible Bitter, a Miraculous Extract, a whole host of things. Fortunes are spent in one year in seeking to accomplish their aims. Shortly before coming here I heard of a saloon-keeper giving a subsidy of \$2,500 to a street car company on condition that they stopped their cars at his door. Sirs, men are in earnest in making their fortunes. Oh, shall it be less so in gaining the world for Christ! Some friends are afraid that ecclesiastical propriety should be overstepped in the systematic and energetic working of evangelistic efforts.

Be not too squeamish on this; immortal souls are at stake. Whether fashionably saved or not, let us have men saved. Do not smother the gospel with ecclesiastical gentility. Does the world condemn a man for spending money and time in search of scientific truth? His praise rings over the length and breadth of the land, but if a man is half as earnest in the cause of Christ, he is stigmatized as an enthusiast, a flash in the pan. I wish we had thousands of such flashes in the pan.

Another obstacle, and one closely allied to the want of enterprise, is a want of liberality. We require to feel the weight of the world on our conscience. A little girl raising money for a church debt, earned a small sum with the labor of her own hands, it was a small sum but to her a great thing. A friend hearing her express a desire to possess a canary bird suggested that she should buy one with her own money. The brave girl replied, "Oh, I can't get a thing for myself while I have that church on my back." Christians, we want to feel the world on our hearts. Are we giving for the Lord's work not only in cash, but time and labor to the utmost of our ability. The late Dr. Stewart, of Dublin, told me of a lady, possessed of considerable means, a most regular attendant at missionary meetings, etc., after hearing the most earnest appeal for aid, joined during the collection in singing the hymn:

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

and she put sixpence on the plate to help to gain the world for Christ. Was that honest? I say No, most emphatically No, and neither are we honest in professing to be bought with the precious blood of Christ, if we do not put on the altar our best, our all for Christ.

Is wordliness not one of the obstacles of the present day in promoting the claims of Christ? If the world is wanted for Christ, do not let us hug it, as if we wanted it for ourselves. Christ wants it, to give it back sanctified. Some treat religion as if it was a poor relation, a thing to be endured, her character is so good, that they would suffer if she were shunned altogether; her presence is submitted to, as some men trim their yachts, to sail as close to the winds as they can without sinking. Religion is expected not to interfere on the Board of Trade, in the office, on the market. Receptions and amusements have not to be weighed in the scales of the sanctuary; religion has not to be "at home" when some parties are held. When, to put it mildly, the presence of religion would be disagreeable. Are there any here who have been trying to keep Jesus in their power, instead of living in the power of Christ. I bid you start afresh. How can we expect the world's submission, if the professed followers of Christ do not stand out distinctly, out and out for Christ? Probably the greatest hindrance to the gaining of the world

for Christ, is the want of union amongst the various sections of the Church. When at Waterloo, Wellington saw the tide of battle uncertain, he cried out to the weakest point, "Close the ranks! Close the ranks!" It is closed ranks the Church needs in the conflict with the world. A divided Church means an open field for Satan; his strongholds are in no danger so long as the Church is disunited. The union needed is not so much one of outward conformity, as a thorough spiritual union. The Church of Rome has an outward union; they boast they are one. Yes, they are one bound by the iron band of papal tyranny, or it would burst asunder. The union of Christians is one toward a centre, and the more they are influenced by that centre—Christ—the stronger is their union.

See that huge magnet; moving all around are particles of steel in an infinite variety of forms, as the loadstone's attractive influence is felt, the particles move to the centre of attraction; as each particle is speeding on its way it shoulders up with many another travelling the same road; on the particles go. Imagine two of these particles looking at each other with disgust at the presumption of one attempting to come so near his fellow, or seem to help each other. How different with men! I change that loadstone and lift it higher. I place a crucified but glorified Redeemer in its place, and these particles of steel are transposed into Presbyterian, Methodist, Episcopalian, Baptist and Congregational Christians. Why is it these particles now fall out? Just because they are too far from the loadstone; no doubt of it friends. The nearer the center and the more *His glory* is before us. We will be lost in gazing at Him, and lose sight of the little ripples that too frequently ruffle the surface of the church's otherwise calm waters.

Christians are like coals, they burn brightest when in heaps. Metal mixed under the pressure of a Naysmith's steam hammer is incomplete. Fusion by heat is needed, and so must the ministers and laymen of our churches in this great North-West be thoroughly welded in the glowing heat of love to Christ, burning with zeal for His glory. Like Brainard, "Oh, that I might be a flame of fire in the Lord's cause!"

There are difficulties. Many of our brothers are hard to manage. We must be like Nelson, in one of his naval conflicts. When the flag for surrender was hoisted from the admiral's ship, he put the telescope to his blind eye, and said he did not see it. We need a blind eye in the Lord's work, to be closed to the little angles that turn up now and then. Some men may stand aloof and refuse visible union and association in this evangelistic effort to gain the world; but in spite of this, true believers are members one of another, and I hold that shame and confusion awaits that man whose brotherly love is so stunted that he can't grasp his brother's hand, even once per annum, because forsooth, he worships

God in a small chapel, instead of a cathedral, or sings John Wesley's instead of Isaac Watt's hymns, or that his coat and hat are not the true ecclesiastical cut. Be not discouraged. Feeble hearts, little faiths, ready to halts, never do any great things in the world for themselves or others; they would become bankrupts in the best going concerns if they applied their tactics there, but they don't usually do so. Some of our keenest business men, and the readiest to avail themselves of opportunities as they occur to lift the balance sheet to a higher position, are frequently downright stop-brakes in the Lord's work. Significant shakes of the head; questioning the prudence of this and that if an outlay of money is called for; if no outlay was required, the prudence might be dispensed with. You meet them at committees and in deacons' courts. I claim for Christ a more thorough-hearted service. The certainty of success should add nerve to our work. Judson when asked what were the prospects of the gospel's success in Burmah, replied, "They are as bright as the promises of God."

During the Indian mutiny in the siege of Delhi, when all hope seems to have fled and hearts were sinking, a Scotch girl heard the bagpipe of the Highland regiment sounding out the martial strain, "The Campbells are coming." We are told they wept for joy, as the music told of the return of the British rule which saved them from a cruel and bloody death. Christian workers, lift up the hands that hang feebly down, Courage! He is coming. I think I see the wistful faces of those who desire to look into these things, as they bend over the battlements of heaven, and angel voices seem to whisper, "He is coming." The whispered strain seems to echo back from men's hearts wearied and worn with watching, "He is coming." The Redeemer responds, "Behold I come quickly, even so come Lord Jesus."

BATTLING AND BUILDING.

BY REV. CHARLES SPURGEON.

Dear Christian friends and co-workers for Christ, my subject to-day has already been touched upon by the last speaker. He has been telling us *what* we have to do, and I will try as a subaltern in your ranks to tell you *how* to do it. We have got to go to battling and to building.

I wonder how many out of this great company are co-workers for Christ.

I shall say surely that a Christian, if he does not work for Christ is an anomaly, for Christ has wrought out for you so much that now it behooves you to serve that Saviour with all your might.

I am afraid there are a great many people guilty of the original sin of laziness, as a negro once termed it. Somehow or other it seems to be original in numbers of folks.

I find many in the Christian churches to-day that do very little work, whereas we should get the whole of the church members into the service of their Master. It is like a dramatic reproduction; they have just gone into the green room, they have changed their attire, and they appear again in different characters. And so I find a good man as superintendent of the Sunday-school; leader of the prayer-meeting, and in the back streets or alleys of Chicago, leading sinners to believe in the Lord. Only *one* to do all this work, whereas many hands engaged would make it light and easy. There are a lot of people who are always looking to see what good they can do for themselves, but Christ went about doing good for others. Another little word it behooves us practically to emphasize, let us "*do* His commandments hearkening unto the words of His voice." I want to start up some of you into activity for the cause of Christ.

I have two texts to illustrate those two words in the cause of Christ—battling and building.

BATTLING.

☞ Battling, the first, you will find in the work of Kings, twentieth chapter, twentieth verse, these words: "And they slew every one his man."

Let's dwell on that first of all. To begin with, let me say that warfare is woeful, bloodshed is bewildering, and my heart goes out for the Prince of Peace to reign. Victories that are bloodless are the best secured.

Let us be earnest in supplication. I think there is something supremely captivating about a spiritual campaign. There is nothing more heart-stirring to a minister of the word of God, than to be called into the field to do battle for Him, to meet the hosts of darkness face to face, and wrest the souls of mortals from their grasp. He hears the trumpet call to join the ranks of the army of Christ, and to do battle for the Lord.

The message is clear, for He speaks plainly and pointedly, "go ye out," forsake home, give up your parents and everything, go out into the world and preach Jesus Christ, if you would save it for Jesus Christ, your King. Oh, let us take up the work. I take the position of a recruiting sergeant for a moment. I would that I could draw you into His service. Come in young man, we can't do without you in the ranks! Come in young woman, there is work for you, too! Come in old friend, why you can do something, for if you can't march in the ranks of the army, you can stay at home with the stuff and assist there.

INDIVIDUAL ENTERPRISE.

I think there is work for every one of us to do if we are going to engage in the business of battling. Mark you, "they slew every one his man." There was first of all, *individual enterprise*. I like to see a man enterprising for the gospel's sake, a man who is not content to sit down and rust as a great many of us are doing, I am afraid. Men who are not ashamed to adopt new methods. We must have something fresh for Christ, something novel. Let us go in for a speculation. Don't let us despise the exercise of a little ingenuity for His sake. Let us exert ourselves, and endeavor to do all we can in the service of our Master.

Oh, co-workers with Christ, the battle depends upon you! Look to God and He will give you strength to meet all trials, and your vessel freighted with your best hopes shall weather the storm. Oh, brethren, if you and I were more faithful in this matter the battle would be won for Christ in a very short while. If every member of the church of God universal would do their best we should accomplish wonders, and the world would be soon won for Christ.

It was during a battle between the French and Prussians that a certain bridge had been taken and retaken, some score of times, by the opposing forces. First it was in the possession of the French, and then the Prussians held it, and then again the French, and so on, until, at last, one noble man, a captain of a battalion, saw how it was going and that everything depended upon that bridge being taken again, and that it could not be done without inspiring his comrades; he seized the colors and pushed across the bridge, and died facing the foe. There was a lull. Then a wondrous spirit was infused into the whole battalion,

and they rushed across the bridge and stood their ground where the colors were, and the result was that the enemy fell back and were beaten. Oh, brethren, soldiers in the great heavenly army, think how He has pushed across the bridge and planted the banner of the cross on the other side!

But I hear one say, perchance, "I can't do anything for Christ; I am so feeble; in fact, I am nothing at all. I have the desire, but I am so weak that I have not the power to serve Him as I see some great heroes do. If I were a Goliath, I would face the foe." It is not the Goliaths that shall do the work; it is the Davids—the striplings. You say you can't carry gates as Samson did; but you can wait on the Lord and light the lights of the sanctuary as a Samuel, and there is work for every one, and every one shall be judged by the sincerity of their work, in the eyes of the great Judge.

THE POWER OF SMALL EFFORTS.

When old St. Paul's was being pulled down, to make room for the present St. Paul's, Sir Christopher Wren, who had about as much as he could attend to, found one piece of wall which was adamant in its strength, and resisted every effort to bring it toppling to the earth. Dynamite and gunpowder were unknown in those times, and after they had exhausted every effort to demolish it they were about to give it up in despair, when Sir Christopher Wren said: "Let's go back to the old-fashioned method; let's rig up a battering ram. I warrant you that will knock it down." They pooh-poohed such an idea as that, and laughed at him. They shook their heads and said it would be no good to adopt any such old-fashioned method as that. They thought it was such a simple plan to try and bring the wall down. But Sir Christopher Wren didn't care for their ridicule. He just went ahead in the assurance that he would make a successful end of the thing. He fixed up this battering ram, and brought it to bear against the wall, but not a stone budged—not a piece of mortar cracked. There it stood in all its impudence and strength. They fought for four days against that wall. Strong men wielded it backwards and forwards, and they brought all their force against that wall, without visible effect, and of course the wise men laughed in their sleeves and said: "Didn't we know it would be like that? What a fool Sir Christopher Wren is! Why don't he take some of our new inventions?" But Sir Christopher didn't mind them. He went on and on until, at last, one day a great crack was seen in the wall, and with a great crash it came tumbling down. Then everybody said: "What a great blow that was!" But, my brethren, it was not that blow, by any means, that did the work. It was the first blow that had to bear the brunt. It was the first, second, third, and so on

that had to be wearied in their futile efforts to bring the wall to the ground.

Let us each strike a blow, then, against the walls of infidelity and sin, and then when they fall to the earth, any one that has struck a blow in the good cause will be entitled to as much credit as will he who at last brings them tumbling to the ground. Never mind how little you can do; only do it, and it will be appreciated.

INDIVIDUAL ENERGY.

But, secondly, we must have *individual energy*. It is a grand thing. Believe me, to-day there might be a horde of Diogeneses, whose lanterns are lighted, searching London and other cities in search of a man—for men are scarce, very scarce—but without result; but if we have energy, and that energy be quickened in us by the Spirit of the Living God, then is manhood raised to its highest pinnacle. We must not be cowards; we must have courage. We cannot do work for God as we ought to do to-day, because we have not got faith. If we put fear from us, and battle on the right side, for God's sake, we can do much more than we believe we can. Now, this energy will come to us through faith. Oh, what cannot faith do! for Christ was pleased to say that faith like a grain of mustard seed, which is the least of all seeds, can remove a mountain into the depths of the sea; and if ours is not as great as that of a grain of mustard seed, why what miserable stuff it must be.

Let us believe in Christ, brethren, and the world will be better and stronger for our faith. And then there is the energy of love. With the power that faith and love will give us, we shall be able to go forth sacrificing ourselves for the good of our fellow-man and the glory of God.

Fiction has drawn a picture of a hero dying in the fray, and that is the life we ought to lead, ready to die for Christ. We ought to be able to sacrifice ourselves for the love and glory of God.

What an inspiration hope is, too. How it energizes a man. How it shortens the distance that stands between us and the object we seek to attain!

Have you never sought to reach a certain goal that is a long way off? You start out in the morning, when the sun is shining brightly. You know you have to go a long distance. As he rises in his glory, his bright beams dispel the clouds which for a moment have hung between you and your distant goal, and as he still rises, you look over the hills, and your home is brought nearer to you; and though the miles are not shortened, you are infused with new energies by reason of the brightness and you hasten on your way rejoicing in a new strength.

Do not think that anything is impossible; you should not let such a word have a place in your vocabulary. I think it was the Emperor

Napoleon who spoke to one of his chiefs in command on one occasion, and told him to lead a portion of the army across the Alps. The officer went forth, and returned, saying "My lord, it is impossible!" The Emperor answered, "Impossible! that is an adjective for fools." I can imagine how that general slunk away. What a great deal less I should think of myself on such an occasion as that, if my Lord would say it to me. When we say "how can this be; oh, it is impossible," what a foolish expression we make use of. Look at the teeming masses that just know nothing of God, and dwell in all their pride and iniquity; it is impossible we say that these can be won to Jesus. Shame on the church, shame on the ministers, if they ever use such a word as that! With God, all things are possible, and if we could only catch some of that divine afflatus, some of that holy energy, we shall be able to accomplish all things in His holy name.

INDIVIDUAL ENCOUNTER.

But a third thing that I have to say to you is upon *individual encounter*. There are a great many of you willing to come into a convention hall and listen amongst the crowd, but "I would rather be excused from the inquiry-room if you please," where we are going to deal with souls as individuals. If we are to meet with these difficulties and overcome them, we must grapple with them face to face. Remember the text that I have quoted, "They slew every one his man." It is no easy work that you and I are engaged in. It is not pleasant either. We have got to go right in and battle for Jesus Christ. We must quicken souls and save them. And our time is short in which to accomplish this great work.

We must endeavor to let a broad faith in the Lord Jesus Christ fix itself in the heart of the sinner. We have got to go right up and "collar" souls for Christ. I am a great believer in my church, in button-holing sinners, going down and just saying to a man, "Are you saved?" "Do you believe in the Lord Jesus Christ?" There are some people say that is an insult. I beg your pardon. If I go into a dry-goods store and ask for dry-goods, will the manager of the store say that I am insulting him? If I go into a bank and ask for cash, will the teller tell me that I am rude? No, that is the place to go for dry-goods and cash. If people come into a religious convention, they know what they come in for. If they come into the house of God they know what they come in for. If you don't want it you ought not to be here. This is the market place for the soul, and it is here we speak to you about your soul. If I am to do work for Jesus Christ I must take souls as I find them, and I often prefer to take souls individually apart from the crowd and speak with them alone. Now you will find in the twentieth chapter of the

first of Kings, when the King of Israel was making war against Ben-hadad when they set themselves in array against the city that they went out to battle and fought against them. Now it does not take much knowledge of arithmetic to find out how many were slain. There were seven thousand, two hundred and thirty-two went out to battle, and "they slew every one his man."

Why I tell you the world would soon be won for Jesus if every one of us slew his man. I believe in preaching to special cases. I have sometimes preached a sermon for a single soul in the church. I have known the circumstances in the case, and I have endeavored to improve that individual's condition, and so I have had my aim to do good to one soul while I hope what I have said has been of service generally. That is a good way to help a man that you know is in spiritual distress. I look on a man and I see that he is in distress, and I will just go to him and grapple with his doubts, and meet his fears and cast out his doubts and fears, and bring comfort to him and bring pardon to his sins through the preaching of the blood of Christ; for believe me, we have to deal with men, and this is no easy work, and I could wish that every one of us could "slay his man."

Oh, take cheer to-night then, brethren; we are on the winning side. Christ is with us, and I hope when we die it may be said of us as of the Spartan hero who died on the field of battle. He died with the death grip on the sword. May God help every one of us then to battle for Him.

BUILDING.

Now, secondly. We come to our second text and to our second theme, and that is "Building." The text you will find in the book of Neh. iii. 28, "Every one over against his house." I would that occasion served and opportunity presented itself for every one to advocate the cause of mission. We do not find every one inclined to serve in foreign climes, and yet I cannot be blind to this fact that the salvation of those who sit in darkness and death depend to a great extent upon the exertion of these missionaries. We urge you to send more help to these men, but we must not abstain from doing real work ourselves. It reminds me of the story of the Irishman who was standing upon the curbstone with his hands in his pockets—I guess it was because there was nothing else there—and he was looking at the pavior in the street, he had got one of those big logs in his hand, and was at work thumping down the stones to their proper level. "Well," said a bystander to the Irishman, "why don't you go and help him, why don't you go and help your brother there with that big machine?" "Oh," says the Irishman, "I do the 'hum' when he gives the 'thud'" That is what a great many people do; they stand by and let other people do all the "thudding" and

all the business, while they attend to the "grunting." I think my friends the time has arrived when we must do a little muscular work for Christ. Come into the great work.

And then there is another story that comes to my mind at the present moment, that is of the man who said that he had very easy work. He was asked where he had been working and he said he had very light work—"I just carried the bricks up to the other fellow that built the house and he laid them." Well he did more good, in his way, than the fellow that did the growling; but he made his duty a pleasure. When your duty is a pleasure to you it is no load to carry. Now, there are a great many of us that cannot do the building, but there are a great many of us that can carry the bricks and thus assist in the building.

LAZY WORKERS.

As I look into this chapter for further illustration on this theme of building, I find in the first verse that ministers are in the first rank in the workers in building up the cause of Jesus Christ. God have mercy upon any church that has a lazy minister. (Amen.) I am sorry to say, however, that I believe they are to be found in the northwest, southwest and every other west. I know they are to be found in England. I was looking at one of those miserable creatures before I left England. It was eleven o'clock in the morning, and there he was in his dressing-gown and slippers, and he hadn't had his breakfast yet, and his slippers were all down at the heel. And yet this man was talking about the difficulty he had in saving souls. Why a man like that needed saving himself. We must stir ourselves up to more energy than this and not slip back into this sluggishness and laziness. Ministers must be at the prow of the vessel. They should be in the front rank of the workers and must see what is going on all the time. They must adapt themselves to the changes of the times and keep up with the march of civilization. They must not be like the generals in the Turkish army, who say to their soldiers, "Go on, go on," while they stay in the rear of the crowd; but they must be like the Britishers leading their men and saying, "Come on men, come on." Ministers must set the example, but parsons are not the only persons who should do the work. I believe there are some who think they are; evidently so, because *they* do nothing at all. They like to see an earnest minister; oh, yes, but they never help, they never do anything. They are quite willing he should preach three times on Sunday and three times in the week; they are very glad to sit under such a man; but I should like to see a change of position sometimes and let them sit on top and let the minister sit under for a little while. There is no one in this large audience who may not go in for helping the cause of Jesus Christ. Look into the Bible and you will

see that men of every trade and profession were useful in that respect. You will find that goldsmiths are named there as being very useful, especially when the collection is being made. I hope we will have plenty here to night, and chemists, apothecaries and merchants come in for a share too. But now days we don't find that men of business are inclined to pay very much attention to religious matters. I have seen something of the business men of London myself, they rush here and there everywhere, of course they travel by express and sometimes have special trains; they can't afford to walk, their time is so precious it is cheaper to ride; and I believe if it were possible to go by electricity they would do so. Almost everything they do and say, is to make money. "I can't leave my business for a convention for a whole week." they would say, "I will just look in for a half an hour to-morrow afternoon, I will be there for a half an hour." I think that if a man would leave the counter for a few days in the week it will not only do him good in a religious way, but when he comes back he will find that he has a great deal more grist in the mill than when he left it. God will never let one of His true-hearted workers suffer in His service.

It is a female voice I hear: "You leave me out." Oh, no I have not. I read about "Shallum and his daughters." I don't know what they did, perhaps they looked after the necessary repairs of clothing or cooked the dinners. They helped those that were building, and I believe that God accepts consecrated talent in womanhood. He never has said an unkind word against woman in all His journeyings throughout the length and breadth of the land. He wants you, you daughters and sisters to come along and join in the work for the Lord. He wishes you to join in Dorcas societies, mothers meetings, visiting from house to house; this is the work in which He calls you to build up the walls of Jerusalem.

Did I hear somebody else say, I would like to come in and help, but I can't, I am so poor. How can I help in the cause of Christ; I have nothing? I read in the same chapter there was one who was so poor he could not afford to have a house of his own; he had a top room in one, and lived in an attic. He could only pay a little rent he was so poor; and you say how can I come into the service of Christ. The widow who drops the two mites into the treasury is honored by God with a record in His blessed book.

Another one says, and now it is a childish voice that calls me: "I should like to do something, but I am only a little boy—I am only a little girl. Do you think Jesus will let me do anything for Him?" Oh yes, I am sure He will, for I read of "the sixth son of Zalaph," who was a builder of the walls of Jerusalem, and the sixth son could not have been very old. Come in, you children, and you men, and you women,

BATTLING AND BUILDING.

and enter into this work. Give your hearts to Christ, and you too shall live to build the walls of our new Jerusalem.

I find some get through their work before the others. What did they do? They didn't stand and look on and say: "That is a fine piece of masonry, or that is a fine piece of wood-work, or what a fine fellow I must be to be able to build that." Did they take praise for themselves? Not a bit of it; but what they did say was: "There is a poor brother who hasn't got on as fast as we have; let us go and help him."

Perhaps God has blessed you with a finer brain than your brother, or a finer library. I believe that is nearer the mark. Or perhaps it is because you have no books that you are able to serve the Lord, for your time is not taken up with them. Not that I despise literary attainments. Give your thoughts, and your whole thoughts, to the cause of Christ, and then you shall be blessed.

Now I turn to the chapter again, and I find that there were some very useless people that did no work. There were some princes—respectable gentlemen—who came not into the field of labor; if they were put first they would no doubt be glad to take the position; but they wanted honor without working for it. These princes would not come to the work. What was the result? The people did the work without them.

The lesson which this chapter teaches us is, if we have a work to do, do it. Don't try to find a man to do the work for you, but do it yourself, and then God shall say, "Well done, thou good and faithful servant, enter now into the joy of thy Lord."

May God grant it, for His Son's sake.

THE WORLD'S NEED AND THE FAILURE OF THE CHURCH TO SUPPLY IT.

BY REV. MARCUS RAINSFORD, OF LONDON.

My subject is illustrated by a passage of God's word, which strikes me as being almost without a parallel, for the variety of the characters and incidents which, with irresistible interest and dramatic effect, are crowded into it. Our Lord having revealed to His disciples for the first time the fact of His impending crucifixion, had withdrawn, with Peter and James and John, to the Mount of the Transfiguration in order that they might behold His glory and be witnesses for themselves as to the feelings with which the saints in light were contemplating that cross, the mere mention of which gave such offence to them. "Moses and Elias appeared unto them in glory talking with Jesus, and they spake together of His decease which He was to accomplish at Jerusalem." Meanwhile and during the temporary absence of our Lord with a few of His disciples, a sad and melancholy subject of incarnate evil had been presented to those of His disciples left below. A broken-hearted father had brought to them his child, in order that the power with which they had been invested might be exercised, and the devil cast out, but their attempts to do so proved an entire failure. "*They could not.*" Now remember these were the men He had ordained to be with Him, "and that He might send them forth to preach and to have power to heal sicknesses, and to cast out devils," Mark iii. 15. Alas! alas! in this instance they were an inexcusable shameful and total failure.

How vividly the scene that followed is represented in the passage before us. The *Scribes* questioning with the disciples delighted at any occasion for caviling at the name and character of Jesus Christ.

The bystanders perplexed, puzzled and confirmed in their unbelief. The disciples tremulous, twitted, mocked, humbled and insulted, endeavoring no doubt to excuse themselves.

The poor father, who had brought his child to them, for healing, disappointed and crushed; the poor suffering child still in the power of the devil, unhelped and unhealed, and the turbulent multitude, jeering, violent, indignant and insulting, a scene of recrimination, disappointment, blasphemy and humiliation, all resulting from the powerlessness

of the disciples of the Lord to fulfill the obligations He had imposed upon them, and for the fulfillment of which He had amply endowed them.

Now into the midst of this chaos the Son of God descended from the Mount of His Transfiguration. He had been listening to the harmonies of heaven; He comes down to the discords of earth and hell. He had been receiving glory and honor from His Father; He comes down to witness the disgrace and the distress of His humbled followers.

¶ I would just remark in passing, the evident allusion or parallel rather, between Moses descending from the Mount, and Jesus descending from the Mount. When Moses descended from communing with God, his face shone so that the people of Israel could not look upon him. It would seem that on this occasion also the glory was yet resting on the countenance of the Son of God, as He came down with Peter and James and John, for we read in the twelfth verse, "the people were greatly amazed when they saw Him, and running to Him they saluted Him." Doubtless there still lingered about Him the reflection of what He and Peter and James and John had been enjoying above.

And there is just another thing we remark here in passing: restoration of the father's faith, from the lowest to the highest order, indeed I don't know its equal in the New Testament. The father having brought his heavy accusation against the disciples, at the Lord's command has presented the child to Him. "If Thou canst do anything" he says, "help us!" Why the leper doubted His willingness "If Thou wilt," but this poor father actually doubts His *power*. "If Thou canst do *anything*." Mark the answer, "If thou canst believe all things are possible to him that believeth." O! weighty words of divine power! and now the father apprehending that his own unbelief was the sole barrier in the way of the healing of his child, cried out with tears—"Lord, I believe, help Thou mine unbelief." His faith has risen to a greater thing than the healing of his child, even to the healing of his *unbelief*. Lord, pardon it; Lord, correct it; Lord, deliver me from it. "I believe; help Thou mine unbelief." And now we cannot fail to remark the calm dignity and exactness with which the Lord will have the whole matter brought out from first to last. The case of the child, how long this malady had afflicted him, with all other details; every thing is brought out, the violence of the disease, the faithlessness of the disciples, and the power of the devil. "Bring him to Me" He said; and so the work of salvation is accomplished. Their faith is again restored, Satan defeated; the father comforted; the child saved; God glorified; the power of Christ manifested; the multitude convinced; the skeptics silenced; and the disciples instructed.

They came to Him privately after this, and they asked Him, "Why

could not we cast him out." You find the Lord gives three reasons, one in the seventeenth of St. Matthew's gospel, "because of their unbelief." Oh, God forgive us for our unbelief. "All things are possible to him that believeth." Faith may lay hold upon God, and appropriate God; faith may grasp and appropriate all the fullness that is in Christ; faith may drink into the Holy Ghost, and be refreshed, cleansed and established in all the fullness of God. "Because of your unbelief," oh, brethren, brethren! if we had more faith; if we would take God at His word; if we would rest in His promises; if we would lean more upon His power, we could shake this old world yet. The other reasons of failure are before us. Mark ix. 29. "This kind goeth not forth but by prayer and fasting." Oh, friends! it is true (a commonplace saying, but a true saying). "Prayer moves the hand that moves the universe." May God grant unto us more and more the spirit of prayer. Prayer is talking with God; prayer is fellowship with God; prayer is communion with God; prayer is telling God all our wants, and getting from God all our supplies. These disciples failed because they had not been in prayer; and He adds: "This kind goeth not out but by fasting." He does not mean eating plenty of fish, but eating no meat. The Bible doesn't mean that sort of fasting. It means the sort of fasting we are very slow to practice, and that is *self-denial*. We are so fond of ourselves we like to make ourselves comfortable. We are easily tempted to avoid anything which interferes with self.

If the work of God is to be done, prayer must be encouraged, and faith must be in operation; self must be sunk. There are some attainments that require special faith, and prayer, and self-denial in order to attain unto them. There are certain duties that require special faith and self-denial in the people of God in order to enable us to perform them. There are certain victories that require special faith, and prayer, and self-denial in the people of God to enable them to attain unto them. "This kind goeth not forth but by prayer and fasting." I might add a fourth, and manifest cause of failure, it is plainly suggested in the thirty-third and thirty-fourth verses of this chapter. They disputed by the way which of them should be the greatest!

Now for the application. Our blessed Lord is gone up, and some of those that love Him are with Him. He is gone where the glory is. He is exalted where they crown Him Lord of all. "Not unto us oh Lord, not unto us, but unto Thy name be the glory." They cast their crowns before Him, and say: "He gave Himself for us. Worthy is the Lamb that was slain to receive majesty, and glory, and power." He has left some of us in the wilderness a little longer. It is only one family, however. Some of them are above, and some below. They that are above cannot glorify or work for Him; He glorifies them. Their service is

over; their fight of faith is done. They have entered into the rest prepared for the people of God. They that are left below are left to be the lights of the world, and He has eminently qualified His people for the work He wants from them. He has given them adoption into His family. He has left with them the power of His blood. He has left with them the power and the presence of His Spirit. He has given them His own blessed gospel. He has invested them with authority and power, and He has supplied them with His fullness to enable them to cast out devils, and heal diseases, and "All power in heaven and earth is given unto Me, go ye therefore, fill the earth with the glory of My name and take possession of it for its King. Meantime brethren, "The world is devil-possessed." It is a hard saying, but a true saying. The Spirit of God Himself has recorded it. "The whole world lieth in the wicked one." 1 John v.19. "The world is devil-possessed." What has the church of God been doing to cast out the devils? What of the devil of selfishness? The curse of our day is self, self, self. God forgive us, it enters into every department of our existence and of society. It enters into the church convention here to-day. The devil of selfishness. Then what of the devil of skepticism? Is skepticism less prevalent than in these old times, of which we have been reading? Less powerful now, than it was in the apostle's days? What is the church of God doing to cast out the devil of scepticism? What of the devil of superstition? See how it enervates, prostrates and strips the soul! What is the church of the living God doing to cast out this devil of superstition? It is not for the want of the word of God, or the Spirit of God. We have got them both! It is not for the want of power. We have power enough. It is our unbelief; our want of prayer; our love of ourselves, and our senseless and sinful divisions that hinder. What about the devil of sensualism? Oh! brethren the world is full of sensualism, and the church is full of sensualism, within and without. God forgive us, for it is true, and if so, it is dreadful truth. On the other hand is it true that there is not, in our day, a greater proportion of even professed believers of the gospel (as compared with the increased population of the earth), than there was in the apostles' days. It is true. Yes, it is true, that two-thirds of all the people of the earth are, in this nineteenth century, still groveling in heathen darkness. Is it true that the one-third remaining made up, mark you, of Roman Catholics, Mahometanism and all the other "isms," contains but a very small proportion, after all, of those of whom it can be truly said: "They live, the life that they live in the flesh, by the faith of the Son of God who loved them and gave Himself for them?"

What about our most favored Christian congregations? Are they not the units in the congregations that are living the life of Christ in the world. Take the most favored congregation here in Chicago. Take the

most favored congregation in my own city (London). Why, brethren! they are swamped with fashion, and selfishness, and skepticism, and sensuality. It is just one here and one there that is living what Christianity really is. "It is not I that liveth, but Christ liveth in me."

It is but few comparative who can say: "I know whom I have believed." Think of what could be done, and think how little the Church is doing.

Have you ever heard this computation made? You may say you don't believe it, but if you take a pencil and a piece of paper and work it out, you will find it is true to all that. Suppose there were only twelve Christian men in the world like the twelve apostles of old. Now suppose each one of the twelve take the means of teaching one only within a twelvemonth in the knowledge of God, and these again in the same way, each instructing one within each year and so on. In how many years do you suppose (at even this low scale of labor), the whole population of the earth would be reached and taught the truths of the gospel of God's Son? Just thirty years! When I think that for more than eighteen centuries the Lord has gone up to heaven and is preparing a place for each of His blood-bought people in the many mansions of His Father's house, and when I think of His people down here below, His witnesses on earth, its light and its salt, and that so little has been done, or is doing; Satan's power, so little disturbed, the light of the gospel so little known, while the members of His church have been isolated into these little circles living at home very comfortably, and leaving the world to take care of itself. I really don't care much to talk about progress, when so little has been accomplished. And why is this? It is because of our unbelief, our neglect of prayer and our selfishness and self-indulgence. Oh! my brethren, even this morning, when I was enjoying that prayer-meeting upstairs, I felt that what we needed most was to apprehend the power of prayer. I felt, that, believingly-employed prayer was an irresistible power to effect the Lord's work on this earth.

And while on this subject I would just add another reason, very patent in itself; the miserable unfaithfulness of the church of God to the gospel. The gospel is the power of God unto salvation. But while the world asks for bread, we give it a stone; when it asks for a fish we give it a scorpion. Wordly policy, priestly domination, conventional piety, commonplace platitudes, ordinances for life and sacraments for sanctification. The husks of church councils, instead of her children's bread have been too frequently the chief if not her only remedies, supplied by the professing church to the perishing world. And lastly I will add, our own miserable and senseless jealousies and endless divisions.

Have you ever stood upon the sea-shore, when the tide was out. I

have. Well, you will see a number of little pools all about. Just look at this pool, half-a-dozen little fishes in it, and there they are, all amusing themselves, and they are looking around on the horizon of their splendid little sea. They don't see anything beyond it, and don't think there is anything beyond it worth having. There is another pool, and there is another, and see how they swim about, they know nothing and care less about the others. All their thought is of their own *beautiful sea*, and you may go on and there are other little pools, with their little fishes. That is just the phase that is presented by the church of God on the earth. Wait a minute; see the rolling tide come in; see the great swell of the Atlantic's wave, and the little ponds and fishes are mingled together in the abundance of the sea. We want the incoming tide of the Holy Ghost to baptize us all.

Listen to our Lord's prayer for His people. He breathed it into His Father's heart, as He was about to lay down His life as a sacrifice for our sins: "Father, I pray that all who believe on Me, may be one, as Thou, Father, art in Me, and I in Thee, that they may be one in us, that *the world may believe* that Thou hast sent Me." Oh! brethren, we don't present to the world the true character of what the church of God is, and ought to be, and therefore, the world stands on and says, "when those gentlemen agree among themselves, it will be time enough for us to listen to them. May the tide come in, and may the ocean of Thy love come in, in all its width, and length, and depth and height till we lose ourselves, to find ourselves in Thee. God bless His word to us for Christ's sake.

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INSPIRATION OF THE BIBLE.

BY REV. JAMES H. BROOKES, D.D.

Brethren in the Lord, the subject assigned for this hour is the "Inspiration of the Scriptures"; and it will be presented not in a controversial spirit, but with a desire to catch at least a glimpse of its vast practical importance. It is obvious that our interest in the study of the Bible, the value we attach to its teachings, its influence upon our own hearts and lives, and the confidence and courage with which we repeat its testimonies to others, will be precisely commensurate with the clearness of our view that it is the very word of God, and with the strength of our conviction that it is unmarred by human imperfection.

It is a remarkable fact that the doctrine of the plenary, that is, the full, complete inspiration of the Scriptures, does not seem to have been called in question by believers for many centuries after the dawn of the Christian era. Various controversies agitated the bosom of the church, some of them affecting the divinity of our Lord, some of them touching the foundation of the sinners' hope laid in the blood of the cross; but so far as my limited reading extends, amid all of these conflicts no one who claimed to be a follower of Jesus, and who accepted the books of the Bible as a revelation from God, was ever led to question that these books were in whole and in every part, fully and equally inspired.

It was reserved for more modern times to invent a theory which has wrought incalculable mischief. Such men as Drs. Hill, Dick, Henderson, Pye Smith, and, no doubt they were godly and learned men, seemed to think that they could explain some of the statements of Scripture that are hard to understand, by supposing there are different degrees of inspiration, as superintendence, elevation and suggestion. It is not pretended that there is any authority in Scripture itself for this needless and foolish supposition, and certainly it cannot stand for a moment in the light of common sense. If it be asserted that the writers of the Bible did not require plenary inspiration to narrate the simple events that are recorded in the sacred pages, let any one who has studied the lying spirit of human history determine whether they could have told the truth, the whole truth, and nothing but the truth, apart from the infallible guidance of the Holy Ghost. Besides, the historical and the doctrinal portions of Scripture are so

interwoven it is impossible to tear them asunder; and it is not strange that the infidel Strauss crushed Neander's feeble reply to his "Life of Jesus" by saying, "He treats the Evangelists generally as writing under inspiration, but an inspiration apart from their educational development as men, and regulating, not the historical, but only the religious part of their accounts: *as if the historical and the religious were not indissolubly connected.*"

However, this useless and irreverent theory appears to be almost abandoned now, only to give place to a far more dangerous and delusive one. It is becoming quite common to say that the thoughts of the sacred writers were inspired; but they were left to their own unaided faculties to select the language for the expression of these thoughts. Pardon me for saying that this is not only worse than the other theory, but it is shallow nonsense. Just as he who believes in the existence of a personal God, but denies that He has made any revelation of Himself to man, is to all intents and purposes, an atheist, so he who holds to the wretched theory of inspired thoughts and uninspired words, is to all intents and purposes an infidel; and we have recently seen one of the brightest intellects of the American pulpit go out in utter darkness because he failed to lay hold upon the truth, that the words of Scripture are the very words of God.

It must be clear to all who will stop to reflect that if the thoughts of the Bible are inspired, but the words are uninspired, the inspired thoughts can do us no good, since we can get at the thoughts only through the medium of uninspired and fallible words. It is only a mockery of our agony to put the truth in a locked casket, and then to throw away the key; and when we know that God could inspire the words as easily as the thoughts, it would be wholly unaccountable and inconsistent with His benevolence and love, had He given us the treasure we so much need in a form that makes it entirely unavailable for our practical use. If it were true that He inspired the thoughts of those He selected to communicate His will, and then left them to their own judgment for the choice of their words to embody these thoughts, we would have precisely the same ground of certainty for our faith, that we find in the books of honest, uninspired men, neither more nor less; and I strongly suspect that preachers and Professors in Theological Seminaries, who hold to this silly theory, are laboring secretly in the cowardly manner common to such men, in the interests of infidelity.

Even Dr. Dick says, "In those parts (of the Bible) which are delivered in the name of God, which are commands, messages, and communications from Him, we cannot suppose that the writers were left to choose their own words, but are necessarily led to conceive them to have adhered with equal strictness to the words as to the thoughts." Dr.

Hill says, they "were by the superintendence of the Spirit, effectually guarded from error while they were writing, and were at all times furnished with that measure of inspiration which the nature of the subject required. . . In the prophecies which the New Testament contains there must have been the inspiration of suggestion. Neither the words nor the thoughts could then come by the will of man; and the writers spake as they were moved by the Holy Ghost." It is pleasing to add to these the statement of two Professors in two of our oldest and most prominent Theological Seminaries, who, in a joint production published more than a year ago, well say, "It is self-evident that, just as far as the thoughts of Scripture, relating to any element or topic whatsoever, are inspired, the words in which those thoughts are expressed must be inspired also. Every element of Scripture, whether doctrine or history, of which God has guaranteed the infallibility, must be infallible in its verbal expression. . . *The line (of inspired or not inspired, of infallible or fallible) can never rationally be drawn between the thoughts and the words of Scripture.*"

But of what use is it to present the views of theological writers and Professors, when we have the testimony of the word itself upon its inspiration? I am not here to give you any opinion or theory of my own, nor those of any man; but my purpose is to call your attention to the Scriptures in order to settle this great question. Nor is the argument drawn from the Scriptures addressed to infidels. It is rather an appeal to this large body of Christian teachers and workers, beseeching them to stand with immovable firmness and a bold front upon the verbal inspiration of the Bible in these days of empty and powerless profession. Would that I could emphasize the earnest exhortation of our brethren from across the sea, Mr. Rainsford and Dr. McKay, who this morning urged us so tenderly and so solemnly to honor more highly God's holy word, if we would be used by Him as faithful witnesses and efficient servants. He has magnified His word above all His name, and we too should magnify it.

Turning now to that word we find the Apostle sending in his last epistle, a farewell message to his son Timothy, and saying to him, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 15-17.) The Apostle is here revealing to Timothy the flood of errors and evils which he knew would close the present dispensation, by means of a formal and false Christianity, and he knew also that the only safeguard of the believer is found in clinging with

unyielding tenacity to the supreme and complete authority of the Bible in all its parts and in every particular. Hence he says "all scripture is given by inspiration of God," or God-breathed.

Now the word *scripture* means *writing*; and he affirms that the *writing*, not the writer, is given by inspiration of God. A writing consists of words with their inflections, and the letters of a word, and these the Apostle declares, are in their minutest forms, in every particle, in every little conjunction and preposition and adverb, in every mode and tense, and person and number and gender, given by inspiration of God, and are profitable for all purposes of Christian life and experience and instruction. If, therefore, his testimony is to be received, there is an end of controversy; for he affirms this is of *all* scripture, or of all the writings; the context plainly showing that he refers to the Holy Scriptures with which Timothy was familiar from early childhood, and which, as every one knows, consisted of the books of the Old Testament as we have them now.

It is true the Revised Version has changed the translation and made it read, "Every scripture inspired of God is also profitable for teaching," putting in the margin, "Every scripture *is* inspired of God." This is not the time nor place for criticism, but it is enough to say that the proposed change is enough to condemn the new version, apart from other grave objections to its adoption. It makes the Apostle utter the merest truism, for all but idiots know, without being told, that every scripture inspired of God is also profitable; and it leaves room for the infidel thought that there are some scriptures of the Bible not inspired of God. Besides, they have given us this strange and false reading in violation of their own rule, as elsewhere observed in their version. For example, we find the same construction of language, the verb being left out, in the statement, "all things are naked and opened unto the eyes of Him with whom we have to do," (Heb. iv. 13). Why did they not make it read, all things naked are also opened unto the eyes of Him with whom we have to do, or did they have a purpose in giving us their feeble translation?

Happily, however, we are not left to this passage to determine the character and extent of inspiration. The apostle Peter informs us "that no prophecy of the scripture is of any private interpretation," that is, its magnificent scope and significance did not fall within the range of the prophets own knowledge; "for the prophecy came not in old time [margin, at any time] by the will of man: but holy men of God spake as they were moved by the Holy Ghost," or as Alford renders it, "Men had utterance from God, being moved by the Holy Ghost." 2 Peter i. 20, 21. Here then is the testimony, that the prophecy or revelation was not by the will or choice of man, either in its conception

or expression, for holy men of God spake, not thought, but *spake* as they were moved by the Holy Ghost. Language has no meaning, unless this teaches that the speech of the men employed to make known the divine will was under the direction and at the dictation of the Spirit of God.

Turning now to the men who had utterance from God, we find that "the last words of David" confirm the great truth of verbal inspiration. "The Spirit of the Lord spake by me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me," 2 Sam. xxiii. 1-3. The dying testimony of the sweet Psalmist of Israel is, not that the Spirit of the Lord thought by him, but spake by him; not that the thoughts of God were in his mind, but that the word of God was in his tongue; not that the God of Israel suggested ideas, but said; not that the Rock of Israel elevated his intellectual faculties, but spake to him. We are forced then, to conclude, either that David uttered an untruth upon his dying bed, or that the prophetic message he there delivered and the scripture he wrote, were given by inspiration of God in the very words God commanded him to use.

Going back to the first of the penmen Jehovah was pleased to employ, we find Moses recoiling from the service upon which he was sent, and saying, "O my Lord, I am not eloquent, [margin, a man of words], neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? . . . have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." Ex. iv. 10-12. He did not say, I will be with thy mind, and teach thee what thou shalt think, but I will be with thy mouth, and teach thee what thou shalt say; and from that time until the close of the Pentateuch, Moses constantly testifies that the words he delivered to the people were the very words of God. Hence not long before his death he said to them, "Ye shall not add unto the word which I command thee, neither shall ye diminish ought from it." Deut. iv. 2. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law." Deut. xxix. 29. It would have been impossible for the man Moses, who was very meek, above all the men which were upon the face of the earth, thus to exalt words of his own selection; but he knew that he had proclaimed the words of Jehovah, according to the promise given at the beginning of his ministry, and therefore no one must add to, or diminish from, these God-breathed words.

His experience reminds us of the somewhat similar experience of Jeremiah, who also recoiled from the public service for which he had

been commissioned. "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. . . Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. i. 6-9. He did not say, I have put My thoughts in thy mind, but I have put My words in thy mouth; and in the light of this passage, it is the height of irreverence, it is a near approach to infidelity, to deny verbal inspiration, so far as Jeremiah was concerned.

But the same claim of verbal inspiration is made by each of the other prophets. Isaiah began his predictions with the message, "Hear the word of the Lord." Isa. i. 10. Ezekiel says, "The word of the Lord came expressly unto Ezekiel the priest." Ezek. i. 3. Daniel says, "He hath confirmed His words"; "the words are closed up and sealed till the time of the end." Daniel ix. 12; xii. 9. Hosea says, "The word of the Lord that came unto Hosea"; "the beginning of the word of the Lord by Hosea." Hos. i. 1, 2. Joel says "The word of the Lord that came to Joel." Joel i. 1. Amos says "Hear the word that the Lord hath spoken against you." Amos iii. 1. Obadiah says, "Thus saith the Lord God." Oba. i. Jonah says, "The word of the Lord came unto Jonah." Jon. i. 1. Micah says, "The word of the Lord that came to Micah." Mic. i. 1. Nahum says, "Thus saith the Lord." Na. i. 12. Habakkuk says, "The Lord answered me and said." Hab. ii. 2. Zephaniah says, "The word of the Lord which came unto Zephaniah." Zeph. i. 1. Haggai says, "In the first day of the month came the word of the Lord by Haggai, the prophet; . . . Thus speaketh the Lord of hosts, saying." Hag. i. 1, 2. Zechariah says, "In the second year of Darius came the word of the Lord unto Zechariah; Therefore say thou unto them, Thus saith the Lord of hosts." Zech. i. 1, 3. Malachi says, "The burden of the word of the Lord" (Mal. i. 1); and twenty-four times in the four short chapters that make up the last book of the Old Testament, we find "Thus saith the Lord," as if God foresaw the contempt that would be put upon the verbal inspiration of His word in the last days, and would vindicate His insulted majesty.

The same form of expression, or language of similar import, is found hundreds, and even thousands, of times in the Old Testament from the first of Genesis to the end of Malachi. "The Lord said," "God said," "God spake, saying," "Thus saith the Lord God," "Hear the word of the Lord," "The word of the Lord came," occur on almost every page, sometimes introducing a few verses, sometimes commencing a chapter, or series of chapters, purporting to give the very words which God commanded His servants to deliver. The people understood that they

were listening to the very words of God, the messengers claimed that they were uttering the language of God, and if verbal inspiration is not true, we are forced to conclude that these messengers lied, or at least that they were wild fanatics, unworthy of the least notice. There is not so much as a line in all the writings to show that there are degrees of inspiration, or that only their thoughts were inspired, while they were left to the selection of their own words; but neither of these wretched theories has the slightest foundation in Scripture nor anywhere else, save in the vain conceit of foolish, ignorant men.

Let us now look at the promise of our Lord to the apostles, and we can as little doubt the verbal inspiration of their official utterances. On one occasion He said to them, "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. x. 19, 20. On another occasion, and under different circumstances, He said, "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke xii. 11, 12. On still another occasion, and under still different circumstances, He said, "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Ghost." Mark xiii. 11. If these thrice repeated directions and assurances do not teach verbal inspiration, it is impossible to express it in human language. The disciples were positively forbidden to think, or to premeditate what they were to say, on the ground that they were not to speak at all, but only the Holy Ghost who would speak through them, as a voice speaks through a trumpet, and they had nothing more to do with the choice of the words they would use, than a trumpet has to do with the words it communicates.

Accordingly on the day of Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii. 4. There were more than a dozen different dialects represented upon the streets of Jerusalem that day, and yet the strangers from various countries were forced to confess with amazement, "We do hear them speak in our tongues the wonderful works of God." Let it be remembered that the apostles were unlettered men. Not one of them had the slightest acquaintance with the foreign languages in which they were suddenly enabled to speak, any more than the most illiterate American in this house is familiar with the French, or German, or Italian, or Greek language. But in a moment when the

Holy Ghost came upon them, they began to declare, in tongues they had never learned, the glad tidings of salvation. Is not this conclusive proof of verbal inspiration, and does it not scatter to the winds the absurd notion that their thoughts were inspired but not their words?

Let us look a little farther and notice that the apostle Paul, who wrote himself down "the least of the apostles," and about six years later "less than the least of all saints," and not long before his martyrdom "the chief of sinners," could also place his writings on the same high plane of authority occupied by the word of the Lord Himself. "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." The Spirit therefore, is needed to know the things of God, or to have the right thoughts. But more than this is expressed: "which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 11, 12, 13. So then he spoke in the words taught by the Holy Ghost, comparing spiritual things with spiritual, or rather, combining the Spirit's thoughts with the Spirit's words. Hence in the same epistle he wrote, "Unto the married I command, yet not I, but the Lord; but to the rest speak I, not the Lord." 1 Cor. vii. 10, 12. That is to say, the Lord gave a positive command concerning a certain class, and, although He said nothing concerning another class, the apostle came forward with his own command, which was no less binding than that of the Lord; for, he adds, "if any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. xiv. 37. Against this mighty testimony to the verbal and divine inspiration of his writings, it is useless to urge his admission, "I think also that I have the Spirit of God," which according to the Vatican manuscript, adopted in the *Emphatic Diaglott*, reads, "I am certain that even I have the Spirit of God," the "I" being emphatic and absolute. 1 Cor. vii. 40.

But the apostle Peter leaves no room to doubt the plenary inspiration and full authority of Paul's writings in which he says, "are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter iii. 16. So then Peter tells us that his beloved brother Paul's writings were to be regarded and received with the same respect and reverence due to the other scriptures, which, he declares were given by holy men of God, who spake as they were moved by the Holy Ghost. Nay, he lifts his own writings to the same height of divine authority, when he charges his brethren to "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour." 2 Peter iii. 2. They were to be mindful of

the words, mark that. But why of the words, if verbal inspiration is not true? They were to be mindful too of the commandment of the apostles, but how dare he speak of the commandment of men, unless the very form by which the commandment was given was armed with divine sanction?

Jude expresses himself in a similar way when he says, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." Jude 17. Here also we are to remember the very words of the apostles; and this it is certain we should not be told to do if the words were not given by inspiration of God. "Now the Spirit speaketh expressly," says Paul (1 Tim. iv. 1), not thinketh mysteriously, but speaketh expressly; and thus it is all the way through the New Testament until we reach the closing verses of the last chapter where we read the solemn admonition, "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away His part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev xxii. 18, 19. Those preachers and theological professors, who in their dense stupidity, sneer at verbal inspiration, may well tremble before this awful warning addressed to any and every man that dares trifle with the words of a book more neglected than any other book in the Bible, because, no doubt, it predicts the terrible judgments that shall smite a Godless and Christless world, at the close of the present age.

Here the argument might rest, or rather the testimony of the scriptures might end, but it may be well to glance at our Lord's conspicuous regard for the very letter of the scriptures. When tempted by the devil in the wilderness, He met each successive assault by casting Himself, as it were, upon the written word of God, every time quoting Deuteronomy, another sadly neglected book. "It is written," "It is written," "It is written," this was His only but triumphant defense. Math. iv. 1-10. "Think not," He says in His sermon on the mount, "that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18. Every word, syllable, letter, every iota, every vowel point, was sacred in His eyes and imperishable until its mission was accomplished. But rising higher than the law, which served a temporary purpose, He invests His own language with immortality in the memorable declaration, "Heaven and earth shall pass away, but My words shall not pass away." Matt. xxiv. 35. He does not say, My thoughts shall not pass away, but, My words shall not pass away. His

great reply to the cavilling Saducees about the resurrection was based upon the difference between the past and present tense of a verb. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." Matt. xxii. 31, 32. Not I was, but I am; and observe this was spoken, not thought, by God, not Moses.

"The scripture cannot be broken" is His solemn reminder to us of verbal inspiration (John x. 35), nor would He break it in the least particular even to save His own life. Hence He permitted Judas to betray Him although He might have smitten him dead, "that the scripture may be fulfilled." John xiii, 18. More than twelve legions of angels stood upon the battlements of heaven, ready to sweep down upon the mob that arrested Him in the garden, "but how then shall the scriptures be fulfilled, that thus it must be?" Matt xxvi. 54. The soldiers gambled for His seamless coat at the foot of the cross "that the scripture might be fulfilled." John xix. 24. "After this Jesus knowing that all things were now accomplished that the scripture might be fulfilled, saith, I thirst." John xix. 28. He seemed to be scanning the wide field of ancient prophecy, to see if there remained any prediction of His suffering to be carried out, and finding the little words, "I thirst," He could not consent to terminate His agony, and to bow His head in death, until that too was honored in its observance. So when He had "died for our sins according to the scriptures," the soldiers brake not His legs, "that the scripture should be fulfilled, a bone of Him shall not be broken." John xix. 36; carrying us back to an obscure and otherwise meaningless little verse in Ex. xii. 46. Oh, brethren, is there no lesson in all this to our poor hearts concerning verbal inspiration?

Let us now glance at the general drift of the New Testament upon this subject, as we did at the Old Testament. Scarcely have we opened it before we read, "That it might be fulfilled which was spoken by the Lord through the prophet" (Matt. i. 22, revised version); not thought by the Lord and spoken by the prophet, but spoken by the Lord through the prophet. "That it might be fulfilled which was spoken by the Lord through the prophet." Matt. ii. 15. "That it might be fulfilled which was spoken through the prophets" (Matt. ii. 23); not a prophet, but the prophets, for scripture never makes a mistake between the singular and plural number, and the scope of all the prophets proclaimed that He should be called a Nazarene. Thus it is in the gospels, and the same doctrine of verbal inspiration is found in the Acts of the Apostles. "This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spoke before concerning the Judas" (Acts i. 16);

not which the Holy Ghost thought and David spoke, but which the Holy Ghost spoke, and David's mouth was only the channel for His speech. "Lord, Thou art God, . . . who by the mouth of Thy servant David hast said." Acts iv. 24, 25. It was God who said, and it was by the mouth of David He said it. "The Holy Ghost said, separate me Barnabas and Saul." Acts xiii. 2. "Searching what, or what manner of time the Spirit of Christ which was it them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." 1 Pet. i. 11, 12. The words that fell from the lips and the pens of the old prophets went far beyond the range of their own knowledge, and therefore they must have been dictated by the Spirit of Christ. "Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors." Rev. xiv. 13.

These are mere samples of passages that might be multiplied indefinitely, but they are sufficient to show that the Old and the New Testaments are at one in ascribing the words of revelation to the Holy Ghost. Three hundred quotations from the former are found in the latter, and those very narratives which call forth the scoffs of modern infidelity in the church, and out of it, as the universal deluge, the destruction of Sodom and Gomorrah, Balaam and his speaking ass, Jonah's unwilling voyage in the great fish, receive special mention and full endorsement by Jesus Christ and His inspired apostles as true in every particular, so that all stand or fall together. An infidel asked a Christian if he would not at least admit it to be a strange thing for an ass to speak like a man? "No," was the reply; "it is not a bit stranger than a man speaking like an ass, as you are now doing;" and he is poorer than Balaam's ass who professes to believe the words of Jesus Christ, but at the same time denies the stories that had the sanction of Jesus Christ. Be consistent and out and out one way or the other, and either take the Bible as it is, and honor it in all its utterances as the word of God, or cast it into the fire, and yourselves into the gulf of despair. It is needless to say that no one believes the English version, or any other translation, to be inspired, but only the original words, for such is the abundant testimony of the Bible itself. Eighteen times in the Epistle to the Romans alone, we find the phrase "It is written" as an end of all controversy; and we see the apostle basing a mighty argument upon the difference between seed and seeds (Gal. iii. 16), and proving the crash of worlds by the little words, "Yet once more." Heb. xii. 27. It is obvious that the writers of the New Testament attached the greatest importance to a single word, and even to the letters of a word; and it will be equally obvious to all who

diligently and devoutly study the Bible, that its nice distinctions, its delicate shades of expression, its selection in every instance of precisely the right language to convey its deep spiritual meaning, infinitely surpass the ability of the finest minds of earth, leaving as the only logical and possible conclusion to be reached, that all scripture and every scripture, in its words, and in all their various inflections is given by inspiration of God.

It only remains to add that in many instances men were compelled to speak words they did not wish to utter, and which they did not understand. "Balaam said unto Balak, So, I am come unto thee; have I now any power to say anything? The word that God putteth in my mouth, that shall I speak." Num. xxii. 38. The Spirit of God came upon Saul, and he prophesied among the prophets. "Therefore it became a proverb, Is Saul also among the prophets?" 1 Sam. x. 6-12; xix. 20-24. A prophet was sent unto Bethel to denounce the wrath of God against Jeroboam, and he was forbidden to eat or drink in the place; but he yielded to the entreaty of an old prophet of Bethel to become his guest, and even while sitting at his table, the latter cried out, and announced the death of the brother he had invited to his house. 1 Kings xiii. 20-22. "And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad." John xi. 49-52. It was the last thing he desired to prophesy, nor did he know the meaning of his own words any more than an idiot; but he was forced to bear testimony to the Christ he was soon to condemn to death.

It is worse than nonsense to urge against this accumulated evidence the pitiful objection founded upon the variety of style observable in the writings of the Bible. Bring God upon the scene, and the difficulty instantly vanishes, when we remember the question He asked of Moses: "Who hath made man's mouth?" Bacon wrote upon law, and natural science, and morals, and philosophy, and history, and theology; and some have plausibly argued that he wrote many of the dramas attributed to Shakespeare. If he had employed a number of amanuenses, he could have used a different style for each, according to the nature of the subject he was presenting to the public. An organist can cause a vast variety of sounds to issue through the hundreds or thousands of pipes; but all of these sounds emanate from the same wind or spirit chest, and are under the control of the same master mind. It seems to me, he is a fool who thinks that God could not dictate His own words to the men

who wrote the Bible, without interfering with their individual and literary peculiarities.

Nor does the objection that rests upon the different accounts of the event or discourse, in the different books, possess a particle of more force. On the other hand these differences are positive proof of verbal inspiration. It is certain that one of the books was written first. If it were not for verbal inspiration the writers who followed would have copied precisely what they found at hand. Any school boy could have done that. But they gave different accounts, simply because the Holy Ghost directed them to give different accounts, according to His own sovereign and separate design in each particular book. For example, a great fuss has been made by ignorant men about the difference in the wording of the inscription upon the cross of our Lord, as narrated by the four evangelists. But it is evident that if the Spirit of God had not ordered the difference, Mark, Luke and John would have repeated what Matthew wrote. The form of the inscription in each gospel is exactly suited to the leading purpose of that Holy Spirit in each gospel, setting forth Jesus as the King of Israel, Jesus as the obedient servant, Jesus as the Son of Man, and Jesus as the Son of God; and the four together give the complete and significant inscription. Or, it may be said that Matthew preserves the Hebrew form; Luke the Greek; John the Latin—for the inscription was in these three languages; while Mark records the substance, as appropriate to his gospel. Moreover, our brother, Dr. McKay, has just called my attention to a fact that had escaped my notice, so foolish am I, and as a beast before God, in the study of His precious word. He asks me to observe that in Matthew it is said, Pilate "set up over His head His *accusation* written," (Matt xxvii. 37); in Mark "the superscription," (Mark xv. 26); in Luke "a superscription" or a title (Luke xxiii. 38); and in John "the writing," (John xix. 19).

Thus it will be, my brethren, with every difficulty that presents itself to the mind, while reading the Holy Scriptures, if we can but patiently wait upon the Lord. When we discover something we cannot understand, or cannot reconcile with other scriptures, let us humbly and reverently conclude it is owing to our own ignorance, and not irreverently and blasphemously decide that God has made a mistake. Since the introduction of sin into the world He has set before us but two divinely perfect things. One of these is the incarnate word, and the other is the written word. It is frequently said that as in the person of our Lord there is a divine and a human nature, so in the Bible there is a divine and a human element. This is quite true, but it must not be forgotten that as the human nature of our Saviour was perfect, so the human element of the Bible is also perfect. It was the Holy Ghost who came upon the virgin; therefore that holy thing which was born

of her was called the Son of God. It was the Holy Ghost who came upon the men employed to write the scriptures; therefore that holy thing which proceeded from their lips and pens is called the Word of God. The analogy is complete, and we can have no proper conception of the personal word, unless we see that the written word is equally of God. On the other hand, the blasphemous assertion of some that the written word "Bears everywhere indelible traces of human error," must lead to the monstrous conclusion that the personal word was also imperfect.

Let me exhort you, therefore, to exalt and honor that word more and more in your ministry and in your service as Christian workers. "The prophet that hath a dream let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. xxiii. 28, 29. Without that word all your eloquence, all your oratory, all your learning, is but an idle dream, but empty chaff that hides the truth from the perishing souls of men. The church is losing her power, and is becoming a bye-word and a jest in the world, because so many ministers seek only to entertain, making no further use of the Bible than merely to find a text, that suggests some topic upon which they proceed to give their thoughts and their opinions in pretty phraseology and with graceful gestures. Take "The sword of the Spirit, which is the word of God" (Eph. vi. 17), and this does not mean, take the scabbard, and adorn it with your literary gems, and wave it before men to win their admiration; but, take the naked sword, which is the word of God. Dying sinners and troubled saints do not ask for your thoughts and opinions, or if they do, they only prove that in their blindness and grief they know not their need. Give them "Thus saith the Lord," and stand with unflinching firmness upon the divine authority and verbal inspiration of His word, though all the presidents and all the professors of all the colleges and all the theological seminaries of the earth should bid you depart. They are at best only worms of the dust; but of the poorest and weakest, who believe in Jesus, it is written, "Being" born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter i. 23-25.

THE CHRISTIAN WORKING ON THE EARTH.

BY DR. W. P. MACKAY, OF HULL, ENGLAND.

We read in the first chapter of the Acts of the Apostles, just before our Lord left this world to go to glory, "It is not for you to know the times or the seasons, which the Father hath put in His own power; but ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in Judea and in all Samaria, and to the uttermost part of the earth. And . . . He was taken up, and a cloud received Him out of their sight." Three parties are spoken of—the Holy Spirit, God and Christ. These are the three persons most interested in carrying out God's work on earth. They are at the foundation and the laying on of the top stone in Christian work."

"God sent forth His Son born of a woman, born under the law, to redeem those who were under the law." Christ was sent from glory to perform the work of redemption—to fulfill the law of God and put away sin and to redeem us. He was God's witness on this earth, displaying the majesty of His law and the fullness of His grace. Who are the witnesses of God now? "Ye shall be witnesses unto Me in Jerusalem and in Judea and in all Samaria, and to the uttermost part of the earth." We are the witnesses, commissioned from the throne of the eternal God. That word "sent" has much in it. It implies, in the first place, distance. In the second place, it implies activity or energy. In the third place, it implies, purpose, intention, design. We are as sheep far from home, out on the mountain; but the shepherd was sent into the world from such a distance to save us. All the distance from heaven to earth has been covered by the "sent" one. God in the strength of His own strong pity, in the energy of His holy life, sent His Son to do the work which was to be done. The sinner did not ask God to send His Son; but God sent His Son unasked for, but in wondrous grace, and He is now bringing many sons to glory, not only the Son in whom He was so well pleased, but the sons for whom He was offered up for the remission of sins, and offered on the cross as the first-fruits. His purpose is, *we* shall be members of one body.

We take up now in our Christian work this peculiar mission. I am trying to get at the reason of our existence as Christian workers here. That which the world knows nothing about. The world knows something about philanthropy and morality, but our subject is not that to-day; our subject is Christian work. It is something heavenly and

divine, not human; something eternal and not of time. We come here, this morning, and talk about Christian work, and that which separates it from all work, and that which is peculiar to it as *Christian* work, "Ye shall be witnesses unto Me." We know of nothing that so ennoble men as Jesus Christ and Him crucified. I don't say anything against philanthropy, nor against morality; but there is not any real or deep morality in fact, except that which springs from Christianity. But morality does not go far enough. I don't think all our Christianity is absorbed where mere morality is preached. How often the philanthropists of the world speak slightly of the position assumed by Christianity in regard to philanthropic work. But are they right when in Christian lands alone are to be seen the noble institutions for the relief of the sick, the outgrowth of the teaching of Christianity and supported by Christian men. But there is something higher than mere morality in Christianity. What is it? "Ye shall be witnesses unto Me." Look at the Christian's work. First, the object for this work. We have a great work to do, but we have also a great power to perform our work with. If I send my little boy to blow up five tons of solid rock, and give him a small chisel and a tack-hammer, it would be a long time before that rock was blown to pieces, but if you get a hole drilled, and put in dynamite or some other explosive agency, the rock soon gives way before that explosive agent. The Lord gives you and me a great work to do, but with that work He has given us a great power to go forward with. "Ye shall be witnesses unto Me, when ye shall receive power from the Holy Ghost." We have received the Spirit of God not to keep it to ourselves, but that from us rivers of living water might flow. Before all things we are to be men of God. The world knows nothing about this, and in the unrest and weary work and rushing hither and thither and striving to outdo one another, they know little about the Great Spirit who is carrying out His purposes now. You read early history and there you find the rise and fall of nation after nation. You find the Jew giving place to the Barbarian, the Barbarian giving place to the Persian, the Persian giving place to the Greek, and the Greek giving place to the Roman, and dynasty after dynasty treading after the other, and wars and bloodshed and all sorts of evil passing across this world; but faith rises above all these little points and stands firm from eternity to eternity, and takes its stand with God and says, "As for me, I wish to manifest God upon this earth." Very soon you grow to look upon things according to your own standpoint. On the top of the little hill things look very insignificant. God says we must look at His work from His own point of view. If everyone were endued with a sense of their own littleness, they would see that the great things of the world

are but as a speck in the eye of God. Our determination then should be that our work should be done, not by spasmodic efforts and fits and starts, but to put it thus: "For me to live is Christ."

Above all things what we desire in these conventions or conferences, is to be practical. Perhaps you may forget all I may say to-day, but there is one thing I want you to try and remember. When alone to night in your own closet, before God, you may take a sheet of paper and put upon it, "For me to live is —." What? Go on your knees for five minutes and see what it is. Some people's consciences seem to be like a beautiful rose to be put in your coat and worn on special occasions. That is not the life-work and that is not the working-life of Christianity. Let your Christian life be more than mere profession and sentiment. It was the false prophet that said, "Let me die the death of the righteous, and let my latter end be like his."

Go to a working man who has to work with his hands, you see him get up early on Monday morning and he says he is going to work. You ask him why he is working; he looks at you suspiciously and says, I must work in order to get money. Your work is indeed changed into money—what is the use of money? Money, sir, I must get money to get my food. Food? what is the use of food? Why, it is to get strength. What is the use of strength? Why, that we may be able to work. Oh, you are back at the first corner again. There you go, work, money, food, strength. Work, money, food, strength, all over the world. The rich man's condition is far worse. Instead of the work he has got laziness, and money, and indigestion, and I don't think his condition is any better. The Christian must take his place in his work and say, "I have set the Lord always before me. For me to live is Christ." What is it that peculiarly distinguishes the Christian's work from other work? The Christian's work is the work of faith. His life is the life of faith, and so is his work a work of faith. It is not the work of the philanthropist, or the work of the mere moralist, but it is the work of faith. The only two works of faith mentioned in the word of God are the most beautiful and wonderful works, most peculiar works I might say. In the epistle of James, we find that Abraham wrought a work of faith and was justified. Rahab wrought a work of faith and was also justified. Abraham's work was his intention to slay his son, Isaac, the son of promise. What was Rahab's work? To betray her country. Now, infidelity comes and throws these things in our face and says, "What is the use of this kind of work." We stick to the word of truth, and know how to use the sword that will not only be able to capture the gun from the enemy, but be able to turn it against him and let him have the full force of it as he runs from the field. Never spike the enemies gun, but take it from him, before all things we

need the Bible. You can't command people's consciences by order. You can't feed people upon fig leaves; you must give them strong meat that they may grow thereon. I am sorry that I did not hear at this convention more rustling over of the leaves of the Bible. I am accustomed to hear it. If we tell them anything at home about the Bible, they go for the Bible to see whether I am telling them the truth or not. I don't want people to go to sleep in my church when I am doing the thinking. when I get tired I will go to sleep and let them do the thinking. I hope to put the Lord and you into communion, and leave you to fight out the battle yourselves.

The infidel says that we have awful miracles in the Bible. The works mentioned in the Bible were works for God, only so far as they had faith in them. Strip them of faith and they were not only immoral and unfeeling, but they would have been sinful, if they had not been by faith. The thing that characterizes the works of God is faith in them. Abraham had faith in order to have slain his son Isaac. If you asked Abraham if he had feelings when he was asked to slay his son, he would have said: "I have feelings, but I have also faith. Every feeling of my heart goes against it, but I am to do a work of faith, and perform what God tells me to do, and therefore all my feelings and sentiments must give way to the Great Law Giver for whom I alone work and to whom I alone listen." We must remember our own work, and must not think of another man's work. Some people are very discontented—some ministers are very discontented with the people they have to assist them in their work. I think the best way is not to grumble with your Sunday-school teachers and deacons; but start as working for Christ, it may be with one or two assistants, and make the best of the stuff you have got, each man finding his own work, and doing it. Every man has his own work to do. No other Christian can do your work. I have my work to do, and no other being in all heaven and earth can do it for me, but myself. You are the same. Oh! Christian, you have a work to do that none other can do, for God keeps no duplicates. No two beings are alike, and no two works in the great work of God are alike.

We regard the small stones in the temple as well as the large ones. A small stone can go where a large one would have to be cut down to fit. Some Christian people are often wishing to do something heroic and to be seen. There are two classes of believers, those in the Christian work that are building what seems to be great in quantity but precious little worth in quality. It is what we do and how we do it that makes it acceptable to God. There is some of this work that is called gold, and some of it hay, and some of it stubble. I would rather have the gold than any amount of hay, and especially if there should be a fire, for the fire is to try all men's work, and if that is so, I would

rather go in for the gold and silver and precious stones. We are to build the temples of God that will arise up to His glory in the endless ages, where all the wood and hay and stubble will be burned up in one great conflagration. Let our work be that which will survive conflagration.

A friend was showing me a beautiful cathedral in Europe. It was very beautiful, I admired it; I then said to him: "See that inscription that is all around there." He said that he didn't see it. I told him to shut his eyes and look at the matter with the eyes that were within him. He said he read: "Reserved for fire."

Build the greatest monuments of earth and have the greatest number of jewels that you please, it is only to be added to the great conflagration at the end. The earth shall be absorbed and the elements shall be melted with heat. Get something that will not be burned. The beauty of real Christianity is this; none will sing a louder hallelujah than the believers themselves over the hay and stubble, and reserve the gold and silver to the glory of God. The best way for us all to do our work, is for us to do it ourselves, if each man does his work thoroughly, and each one sticks to his own place—has found out his place and sticks to it—and finds out his work and does it, then the great Christian work will go on.

In the coral reefs in the southern seas you see the corals working. They don't ask if the other is doing its work; they don't appoint committees to see if they are all working. They each work along and build up these great barriers and reefs. They are unconscious, but not unworthy instruments by which a hand invisible rears magnificent structures in the mysterious deep. Look at wrestling Jacob. I believe Jacob's wrestling was his weakness. God in His grace would make him His witness. A man wrestled with him, and he had to put his thigh out of joint before he could get him to his senses.

Just one word in conclusion. One great hindrance, if not the greatest hindrance that I know of, is this: I draw your attention to a passage in the gospel according to Luke, ninth chapter: Christ called His twelve disciples, "and gave them power and authority over all devils and to cure diseases, and He sent them to preach the kingdom and heal the sick;" and so on. They got authority over all devils and diseases, without exception. The next thing you hear of them is, a poor man brought his son to have a devil cast out of him. They had all authority, and it was not a question of divine power. They had authority given to them. Why had they not power to do it? They hadn't faith. But why didn't they have faith? Read on and you will find where the secret of it lies: "Then there arose a reasoning among them, which of them should be greatest." That is the point. Is it the case with us? The Lord help us to examine our work and see if "For us to live is Christ" or self.

PROVIDENCE OF GOD IN MODERN EVANGELISTIC LABOR.

BY REV. ARTHUR T. PIERSON, D. D.

Beloved Christian friends: I stepped to the front to say to my dear old friend, Dr. Goodwin, that I would like to explain to this audience why I was not able to address you this afternoon, according to the appointment on the programme; but as he has introduced me of his own accord and given me an opportunity, and you are so kind as to wait to hear what I have to say, I will not spend time in an unnecessary apology. I had intended to speak a few words to you about the "*Providence of God in Modern Evangelistic Labor*," and nothing but the grandeur of the theme and the occasion could possibly have brought me here to-night.

The pillar of cloud that went before the ancient Israelites was something very remarkable. It was a strange mingling of majesty and mystery. It was luminous, and yet it was mysterious. It was obscure, and yet it was glorious. It was instinct with the intelligence of God, and moved and rested with a purpose. It was the hiding of the power of God, for all obstacles disappeared before it, from the Red sea to the Jordan, and the walls of Jericho. Nothing could withstand the power of God as represented in that cloud and it was vocal with the utterance of God. It shone with His glory, and to abide in the presence of the cloud and move in its shadow, was to be in the immediate presence of the Almighty. Now, the question arises, what did that cloud mean? Was it not both a symbol and signal of the *providence of God*? dark to the enemies of God, light to His friends, mysterious, but luminous, obscure but glorious; instinct with intelligence, instinct with divine presence, instinct with divine glory, and the hiding of God's power?

Now the proposition that I want to put before this intelligent body of Christian men and women is this; that *in modern evangelistic labor* we have a *supernatural factor*, a divine presence and a divine power still made obvious to the children of men; and if I had time, I would be glad to expatiate on this thought, as I can not attempt to do now at this late hour. Let me call your attention however to the fact, that in the gospel according to Mark, at the close of that gospel, our blessed Saviour says to His disciples: "Go ye into all the world and preach the

gospel to every creature," and immediately there followed this promise, "and these signs shall follow them that believe;" and then we have a series of supernatural signs that were to attend the preaching of the gospel and the hearing of the same; and the gospel according to Mark does not close without the historic intimation of the verification of the promise, "and they went forth and preached everywhere, the Lord working with them and confirming the word with signs following."

I know it has become customary to say that supernatural signs were limited to this apostolic age; and that as they had a special province and purpose they had also a special and limited period; but I beg to remind you of the fact that there is no more intimation that the promise of these supernatural signs was limited to any specific period of time, than that the promises attached to prevailing prayer were designed to cover only a limited period of history. There is the same absoluteness and the same absence of limitation connected with the one as with the other; and though I hold none responsible for my views but myself, I believe it was the design of God that those supernatural signs never should cease; that they should accompany the preaching of the gospel in all ages; but the decline of evangelistic labor and evangelical faith caused the withdrawal of the Holy Ghost and the power of God from the church. I tell you, my friends, that all such gatherings as these should strike at the foundation question of the hour, viz., the *causes of the withdrawal* of the Holy Ghost, and the occasion of the lack of power in the preaching of the gospel, and in our church life; and we should earnestly ask, what are the conditions of the return of spiritual power to the church in these days. It is for the discussion of this question,—and I think it is a very vital question, that I have come over hundreds of miles at the expense of the greatest personal sacrifice, at which I ever undertook a journey. I have been a resident of Detroit for fourteen years; but recently I have accepted a new field of labor in Indianapolis, and my family is just now settling in my new home. The synod of Indiana meets in my church to-morrow evening, and I am under the very strongest obligation to return home and meet them. It was only under these conditions that I could come to you at all; and at first it seemed well nigh impossible; but the grandeur of the theme, and the importance of the occasion, seemed to demand of me that I should respond to the call of your committee.

The thought that I wish to emphasize is this, that so far as evangelistic labor has been conscientiously, consistently and faithfully carried out in the church, supernatural signs continued to attend the work of the church; and that only when the evangelistic spirit began to decline, did the Holy Ghost withdraw from the church His special power, and the supernatural signs ceased to attend the word.

And another proposition is as to the subsequent history. I challenge any student of history to deny this; that in so far as evangelistic labor has been carried on upon apostolic principles, and in apostolic methods, we have the supernatural signs of God's presence renewed. And we have unmistakable indications of this in this more modern missionary age. An eminent writer, Dr. Theodore Christlieb, affirms that "in the history of modern missions, we find many wonderful occurrences which unmistakably remind us of the apostolic age." His remark is amply verified and justified. For instance, when the Waldenses, who sought to uphold the standard of Christ in their mountain abodes, were surrounded by the French and Sardinian armies, and cut off from the harvests they had cultivated in their valleys; when in the extreme despair of hunger they went back in mid-winter into those valleys, they found that underneath six feet of snow, the harvests of the summer remained uninjured; and the bulk of that harvest was actually gathered eighteen months after sowing. And when, in May 1690, fortress after fortress was battered down under a merciless cannonade, and they stood uncovered before their foe, and they cried to Almighty God to defend His own little faithful band of evangelical missionaries, immediately there rolled through the valley and completely covered them, a cloud of fog so dense, that the enemies just in front of them could not see them, and the Waldenses escaped, through the passes with which they were familiar, and right in the face of the enemy. "How were these things accomplished?" I answer, "By faith." Look at the ancient apostles, how they believed, and accomplished things which were deemed impossible of accomplishment by human power! Read the story of Hans Egede, the pioneer missionary to Greenland. Reduced by six months of famine, and at the very verge of starvation, the natives were about to tear down the mission buildings, and drive out the mission band,—Hans Egede's wife asked of God the gift of prophecy and then calmly assured them that on the third day at evening, a vessel would come to them with supplies, and sure enough a vessel hove in sight at sunset on the third day with abundant relief for those who had suffered from long famine. Again, Hans Egede said to himself,—“These degraded brutalized pagans are sunk too low to feel the power of the word, unless accompanied by apostolic signs; and so devoutly prayed God for healing power, then laid his hands on scores of the sick and dying, and recovered them to life and health. These are some of the circumstances in history that Christlieb doubtless refers to in declaring that in modern evangelistic labor, we have many occurrences that remind us of the apostolic age.

These instances of supernatural interposition in connection with evangelistic labor, might be indefinitely multiplied. But I wish to

emphasize just now a quite different class of events which as clearly show the mighty hand of God in modern missions.

I would like to direct your minds to the wonderful ways in which the pillar of Providence has gone before the missionary bands, and opened doors great and effectual with the most startling rapidity: and how obstacles insurmountable to mere human power, have vanished before the onward march of the Church in the honest attempt to evangelize the world. Take for instance, a single fact in regard to the condition of woman. In olden times she was never placed upon equality with man. Look at her, bending under the burden imposed by a ruthless task-master in an uncivilized age; see her the slave of her lord, shut up in the seraglios and harems of the East, unapproachable by Christian influences. Look at the daughters of India, unwelcome at birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die, and think at this present day that there are 1,200 seraglios open to the ministrations of the Christian women of one single organization, anxious to save their sisters in foreign lands. One hundred years ago what was the condition of the world? Japan had closed her ports for 300 years. China was literally walled in. The islands of Polynesia were sunk in idolatry and degradation, and you would not have been able to put your foot on them without danger of being devoured by these cannibal savages. Look at Africa fifty years ago, the whole interior unexplored, as much removed from us, as if on another planet; now see to what an extent her population have been brought to Christianity and civilization. The banner of the cross has been carried into the very heart of the continent by the bands of missionaries of the cross. Look at the persecution of the Christians in Madagascar for twenty-five years; yet, wonderful to relate, the church of Christ had grown stronger in Madagascar than it was before the persecution began: and at last, the modern Christian Church is able to find shelter under the hospitality of a Christian government. That seems to me to be one of the grandest triumphs of the gospel. We can only hint at a few of the marvels that have been accomplished; but in these there is just as plainly a supernatural interposition as there was in the moving of the pillar of cloud before Israel, or in the prostration of the walls of Jericho. It is all in harmony with the scripture promise, and shows the power of faith in the divine interposition of a great and all wise, and all powerful God.

These modern triumphs in missions may all be directly traced to prevailing prayer. From about the year 1700 to 1750 there was a most dreadful state of things prevailing in England and on the continent, when such men as Hume and Bolingbroke and Gibbon were the rulers of English society, and such men as Voltaire and Rousseau, and such women as

Madame de Pompadour were the social rulers in France, and when Frederick the Great, an infidel, was in Germany the controlling mind; when Isaac Taylor said that England was relapsing into virtual heathenism, and Samuel Blair said, religion was dying on the Continent of America. That was a terrible time. Then God raised up Whitefield and the Wesleys, but the church was unwilling to be revived. You remember the Scotch church appointed a day of fasting and prayer, on account of the work of Whitefield; and Jonathan Edwards called the whole civilized Christian world to prayer, for a great effusion of the Holy Spirit. It was in 1747 that Jonathan Edwards issued this trumpet call for prayer, for divine interposition. What followed? There began to be felt a revival throughout all Christian lands. His call seemed to find a responsive echo in the hearts of men, and to thrill around the earth. Missionary societies began to be formed, and year after year, fresh additions were made to the ranks of Christianity. In 1792 the Warwick association called for a monthly concert of prayer for the cause of missions, and in the next year William Carey the sanctified cobbler, as Sydney Smith called him, gave himself to the missionary work, and within 30 years translated the Bible into forty languages or dialects, and distributed 3,000 copies of it. And now these translations reach 200,000,000 of human beings. All this may be traced back to the bugle-call of Jonathan Edwards in 1747.

Then look at the results that followed in the political world. In the year 1757, the battle of Plassey occurred, when Robert Clive won the victory, that determined that Protestantism, and not Popery or Paganism should rule in the East Indies, the heart of Asia. That settled the problem in regard to English and Protestant rule, and opened the highway to the East, which had already been occupied by the East India Company. It remained next for England to keep open her highway for travel, as a line of communication between the mother government and her East Indian possessions, and that necessity of an open highway of communication determined the attitude of every nation along that highway, in favor of Protestant Christianity. Thus was the march of the Protestant Christianity of England to the eastward progressing. America with her Protestant Christianity was marching to the West. China and Japan were thus, as it were, placed between the hammer and the anvil of the blacksmith. Something must be crushed between them. What was the result? The entering wedge had been placed in position and was being rapidly driven eastward toward the Pacific and a new influence was moving to meet it from across the Pacific. And so between England and America the obstacles gave way and China made a breach in her walls, and the ports of Japan, closed for centuries, were thrown open to the commerce of the civilized world. The missionaries

of the Christian church, whose efforts in the cause of Christianity had hitherto been confined to the more accessible regions of the Western world, now began to penetrate into Eastern territory. From Commodore Perry's vessel in the bay of Yeddo, on the Lord's day, arose the grand old Psalm, "All nations that on earth do dwell, sing to the Lord with cheerful voice," etc.; and, by the simple moral suasion of Christian legislation, without firing a gun or shedding a drop of blood, Japan, after three hundred years, unsealed her ports to the commerce of the world, and as President Seelye has said, there is nothing in apostolic times to compare with the rapidity with which the gospel has made progress in Japan, during the ten years, from 1866 to 1876. All that is necessary, is that we should keep trusting and keep moving in obedience to the commands of God, and bear the gospel to the utmost ends of the world.

Now you have listened to me very patiently, but I have one word more to say, and that is as to the power of the Holy Ghost. After the ascension of our Lord He had nothing more to do with the salvation of a lost world, except to intercede for believers. But we have now the dispensation of the Holy Ghost, to whom is given the application of the word and the blood. And our Lord always laid great stress upon this dispensation of the Holy Ghost. Even He, Jesus Christ, would not preach, until the Holy Ghost had descended upon Him, and He could say, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor." Even the Son of God, Himself, did not attempt to preach His own word unto mankind, without the anointing of the Holy Ghost. I have come here especially to plead with you, that in all your strivings and all your prayers, you may earnestly and devoutly seek for this, that in the Christian church there may be a return of the old faith, and a recognition of the fact that it was expedient for disciples that Jesus should go, for the Spirit's coming depended on the departure of the Lord Jesus Christ, as was realized on Pentecost. A man to preach effectively should first of all know two things; he should know Jesus Christ, and he should know that he is himself a saved man. Now Gabriel could preach powerfully, but Gabriel could not say: "I was a sinner lost, but now redeemed." You and I can do that, and hence we are appointed heralds of the gospel, ourselves saved by it. A man to be an effective witness must speak what he knows, and testify what he has seen and felt. I would not give much to hear a man preach who does not know his own saved state. O, for another Whitefield to search us who are ministers of the word with his piercing question, "Art thou a master of Israel and knowest not these things?" I long before I die to see one great revival pre-eminently of the Holy Ghost; where the agencies employed are so manifestly inadequate to the results, as

that men shall be compelled to say with Pharaoh's magicians, "This is the finger of God." We have seen man-made revivals, where the results were not beyond the power of the human agencies employed, to produce; or where the temptation was to attribute much of what is accomplished to the mere magnetism of a man of marked character and persuasive power. O! for such a revival as cannot be accounted for, save on the ground of a supernatural presence and power, such as the Pentecost in Jerusalem, or that second Pentecost in the palace of the Cæsars, when as Peter *begun* to speak, the Holy Ghost fell on all them which heard the word. O! that the mighty God would Himself so conspicuously work as that even the greatest of men should be set aside as insignificant, and thousands be born in a day.

The imperative need and demand of the hour is *self-sacrifice*. Our gifts to the Lord are so small that they necessitate little or no real self-denial. We do not give so as to *feel* it, and it is doubtful whether our giving does us much good until we do. Even in times of severe and prolonged financial pressure, how few of us have, for the Lord's sake, reduced our superfluities, or conveniences, not to say our comforts? When ourself-denial begins to touch what we call our *necessities*, and we curtail expenditure in the very food we eat and the clothes we wear, that God's cause may not suffer, then, indeed, may we talk of self-sacrifice.

I was talking, some months ago, with a Christian woman upon this very matter; and she was earnestly protesting that the Boards of Foreign Missions could not blame the churches for the reduced receipts of these years. "Why, sir," said she, "these are very hard times; we have to deny ourselves almost all luxuries, to make both ends meet." And as she said so, she lifted her hands in an involuntary gesture of emphasis; and there flashed upon my eyes from her finger's not less than five diamond rings, whose united value could not have been less than several thousand dollars! It may be presumptuous and profane to suggest that our Christian women might sacrifice their jewels if the Lord calls for larger gifts. But if the Tyrian damsels gave their hair to be woven into cables and cordage for the navy of Tyre, in the extremity of war; if the maids of Carthage cut off their raven ringlets to braid them into bow-strings for the Carthaginian archers; nay, if the women of Israel gave their jewels for the tabernacle, and their metallic *mirrors* to be melted down and cast into a new form for the laver of the tabernacle court—(what a sacrifice of vanity was that!)—surely the women of this century might, for the sake of the Gospel of the New Testament, contribute to the depleted treasury of the Lord!

But the highest sacrifice is that of *self*. The fable of Poussa, the Chinese potter, is very suggestive touching this matter. It is said that

he was directed to make a set of porcelain for the king's use. Desirous to present for the royal service workmanship as nearly as possible perfect, Poussa wrought for months until, after setting aside successive results of his labor as unworthy of being a gift to his sovereign, he put into the oven the last and greatest product of his genius. But so overcome was he with despair at the imperfection of even his best endeavor that he threw himself into the furnace. And there came out such a set of porcelain ware as has never been produced before nor since. Ah, when we cast *ourselves* into the furnace, and are ourselves consumed in our flaming zeal for God's work, then what beauty and sublimity are communicated to our labors by our self-sacrifice! What a divine quality our work assumes!

THE FULLNESS OF HIM THAT FILLETH ALL IN ALL.

BY REV. MARCUS RAINSFORD.

The subject that I will speak upon is suggested by the last verse of the first chapter of the Epistle to the Ephesians, where we find this remarkable expression: "The fullness of Him that filleth all in all."

Now I must read the context. It is a great mistake to take a passage out of its context. If you want to understand the word of God, always read it in its connection. I will read this first chapter of the Epistle to the Ephesians, from the fifteenth verse: "Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints ——." You see the inspired apostle, when he heard of the faith of these Ephesians in the Lord Jesus Christ, and of the love that they had toward all the saints (may God cultivate that love among us), knew at once the people that he had to deal with; he knew at once that he was dealing with the spiritual members of the Lord Jesus; and his whole heart goes out in prayer for them. "After I heard of your faith in the Lord Jesus, and love unto all the saints, I ceased not to give thanks for you, making mention of you in my prayers." They had faith in Jesus Christ, and had love to all the saints; and it was a mark of God's dealings with them, and He prays and gives thanks for them. "That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and revelation in the knowledge of Him." If you want the Spirit of Wisdom, God gives it; if you want a knowledge of Him (it is eternal life to know Him), God gives this knowledge.

"The eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." Now, we have been talking in this convention of our inheritance in the Lord; but there is a greater thought—there is the Lord's inheritance in us. The Lord's portion is His people, and the Lord is my portion. "His inheritance—the glory of His inheritance in the saints." We want to have our eyes opened, that we may understand this. When God opens the understanding, the Holy Spirit gives intelligence to the soul. He will take care of His inheritance, and cultivate it, depend upon it.

"And what is the exceeding greatness of His power to us-ward, who believe, according to the working of His mighty power.

"Which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavenly places."

"Far above principality and power and might and dominion and every name that is named, not only in this world, but also in the world which is to come.

"And hath put all things under His feet, and gave Him to be the Head over all things to the church.

"Which is His body, the fullness of Him that filleth all in all."

Now you see the connection, my friends. You observe that there are four synonymous terms here, each of them representing the saints of God. The first is "believers." Oh, it is a great thing to be a believer! Then you have the church, the company of the believers, the saints of all ages and over all the earth. It does not matter one straw where they were born; it does not matter what section of the community they belong to, if they are believers in Jesus Christ, they are the saints of God; they are "the first-born, whose names are written in heaven."

And then you have, "His body"—the same thing; the mystical body of Christ. And, lastly, you have, "His fullness;" "the fullness of Him that filleth all in all,"

"The company of believers," "The body of Christ," "The church of the living God," and "The fullness of Him that filleth all in all," mean the same thing. Oh, brethren, do ask the Lord that we may live according to our calling; that we may live up to our privileges; that we live not on a cent a day in spiritual things, when we may represent "the fullness of Him that filleth all in all."

Just let me glance over the chapter. You see he addresses those believers; this body of Christians; this church; this fullness of Him that filleth all in all; and he speaks of them with reference to what they have in Him in whom their fullness dwelleth. If you are but simply a believer in Jesus Christ you have got

(Verse 3) "All spiritual blessings in Christ in heavenly places."

(Verse 5) You have been adopted among the children of God, by Jesus Christ in whom you have redemption through His blood, even the forgiveness of sins according to the riches of His grace.

(Verse 7) I know no redemption that does not include the forgiveness of sins, and I know no forgiveness of sins that is not founded upon full and free redemption. And then,

(Verse 11) You have an inheritance in Him, even as He has an inheritance in you. What an unspeakable privilege! What a divine arrangement—I am my Lord's inheritance and my Lord is my inheritance! And to wind it all up,

(Verse 13) We have the seal of Him "in whom, also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory in Him all in Him."

Now, brethren, this is something to think about. If you have not got these things you have got nothing, and the least believer among us has all these things in Him. What we want is the Holy Ghost to lead us round about this Zion and to tell her towers thereof, and cause us to know that this God is our God for evermore, and that He will be our guide even unto death. Psalm xlviii. 12.

Now let us trace this love that passeth knowledge. The fullness of all blessed things dwells in God. He is the center of love, holiness, truth, power, majesty, and peace. All joy, all grace, and all glory dwell in the immensity of the Godhead.

Now, the next great revealed truth in regard to this fullness is: that it pleased Jehovah that in Him—that is, in Christ—should dwell all His fullness of the Godhead bodily. That we might be complete (filled full in Him—Col. ii. 9, 10), He can lay one hand upon the Godhead and the other hand upon the poor sinner down here, and unite them both in himself. "It pleased the Father that in Him should all fullness dwell." Col. i. 19.

And the next great truth in regard to this fullness is as we read it in the Gospel of St. John. "Of His fullness,"—the fullness of the Godhead,—"*of His fullness have all we received, and grace for grace.*" Oh, what a gift! The unsearchable riches of Christ. Now, what we want is the power to apprehend and faith to receive—"According to our faith be it unto us." "If our faith were more simple, we would take Him at His word, and our lives would be all sunshine in the sweetness of our Lord."

Now the church has become the depository of this fullness of Him that filleth all in all. Remember that nothing could be given to the Son of God personally; all things were His by divine right. The fullness of the Son of God has been laid upon Him and received by Him for His believing people, and they became the fullness of Him that filleth all in all. This is my rest forever; here will I dwell, for I have a delight therein. Ps. cxxxii. 14.

Now again, if I look at the third chapter of this epistle, at the nineteenth verse, I learn wherein the fullness of the great God consists. The apostle prays that, "with all saints, they may be able to comprehend [and it is in their corporate capacity alone that all saints can do so] what is the length, and breadth, and depth, and height, and to know the *love of Christ*, which passeth knowledge; that they may be filled with all the *fullness of God.*" The fullness of God is *love*; you may come and dwell in God, for God is love.

In the sixteenth verse, first chapter St. John's Gospel, we find wherein the fullness of Christ consists. "Of His fullness have all we received, *grace for grace.*"

Take advantage of the abounding riches of Christ—the fullness of Christ. Don't be afraid of Christ—He is all grace.

And now I come to the fullness of the Holy Ghost. We cannot do without that; I would know nothing about the love that is in God if the Holy Ghost did not show it me. I could know nothing of the grace that is in Christ if the Holy Ghost did not receive of His and show it unto me. It is thus He glorifies Christ: "He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All that My Father hath is Mine: therefore, said I, He shall take of Mine and show it unto you." Just consider John xvi. 14, 15. The Spirit of God glorifying Christ by filling His people with *Christ's fullness*. "The fullness of Him that filleth all in all." A fullness not to be retained in the fountain, but to be bestowed on and communicated to His beloved people.

"Like some fair river that, from fall to fall,
Now many a maize descending, bright thro' all
Seeks some low valley, where each lab'rinth passed,
In one broad lake of light, it rests at last."

"The fullness of Him that filleth all in all," not the source but the receptacle and depository of His fullness; as the fullness of the sun is enjoyed and displayed in the life and beauty and fruitfulness of the earth. For the sun needs an earth to shine upon, and as the fullness of the ocean is seen in the showers that refresh the parched land, the rivers that enrich it and the clouds that shade it, and the dews that bless and dwell upon it. So the fullness of the Head in heaven, "from which all the body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." The fullness of Him that filleth all in all. Col. ii. 19. But now Christ needs the emptiness, weakness, helplessness and dependency of His church and it is in supplying our need and filling the void, that self and sin, the world and the devil, has made and does make in our hearts and in our being that His fullness is displayed, for "He shall be glorified in His saints, and admired in all them that believe." 2 Thess. i. 10.

Now, brethren, angels fell because they had but creature fullness. Sin is stronger than all creatures; sin is stronger than perfect creatures. Angels were perfect and yet sin was too strong for them; they fell. Adam was a perfect creature, and God made him after His own image, and looked upon him and said that he was very good, and yet sin was too strong for him; he fell. Sin is stronger than grace! Go through the Bible and read the lives of the men most eminent in grace, you will find that sin was too strong for them; they fell. There is only one who is stronger than sin, and that is God. But God in

Christ unites His believing people to His own divine fullness, and in that we stand. The fullness of God does not dwell in any one member of His church, nor in any limited number of the members of His church; it takes in the whole body, comprehends all His saints in this fulness. And that is the reason why, when we come together as children of God and saints of God, we always find so much more of the presence of the Holy Ghost than we do at other times.

People, presumably Christian, utter things they do not believe: "Father, may Thy kingdom come," and the last thing that they wish in the world is that His kingdom should come. One day as I was entering my pulpit in England, I heard the congregation singing:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

I repeated the hymn they had been singing and then asked, Which of you have been mocking the Lord God Almighty? You have been singing, "Were the whole realm of nature mine;" the whole realm of nature is not yours, and God does not want the whole realm of nature from you. He wants your hearts, not your empty professions; and one soul at least was quickened on that occasion. This apathy is a great hindrance to our work. There is a spark here, and there is a spark there; it is a wonder the devil has not put them out long ago. If all came together what a flame there would be! "The fullness of Him that filleth all in all." Now, how is this fullness received? It is received from the Holy Ghost, the Bestower; and it must be remembered that the means He employs are invariably the words of God. I am surprised by one thing here. I have heard what your orators have said, but I have not seen the word of God turned over. There is no other chart; there is no other guide; take it away and all is open sea; this man's opinion, and that man's opinion: I don't want to hear what man's opinion is; I want "thus saith the Lord." Brethren, remember this, if you are to receive the fullness of Christ, it must be by faith, through the power of the Holy Ghost and by the word of God. Rom. x. 17.

Turning to the passages our chairman read at the commencement of this session, where the Lord said, "If any man thirst, let him come unto Me, and drink; and out of his belly (emptiness) shall flow rivers of living water." Do you see the order? First thirst, then come, then drink, then flow. If you want blessings, keep the vessel at the fountain, and its waters will flow into it. Abiding at the fountain is what we want; then wait and let the Spirit of God flow in.

I must close and not occupy more time than is allotted to me. Believer, here to-day, you feel very small don't you, very weak, very needy? Why

you are a portion of the fullness of Him that filleth all in all. He cannot do without you. The head cannot say to the foot, I have no need of thee. Moreover, as a member of Christ's body, you have an interest in every grace that every other member may enjoy. No member ministers to itself, and so, likewise, in the body of Christ, which is His church. All the gifts and all the blessings that belong to the members of His mystical body, belong to each member thereof. Lastly, if the church be the fullness of Him that filleth all in all, then no member shall be wanting or lacking, or out of place. Some people think they would be more useful if they were in some other position in the body of Christ, than they are. If the eye was in the foot would that be an improvement? Don't you think that the Lord knows where to place the members of His body? Again, if the church be His fullness there is no grace in Christ that shall not be communicated to all the members of His mystical body. We receive grace for grace, according to our need; come now and dwell in the love that passeth knowledge. Don't live on a cent a day when you may have the fullness of the Godhead laid up for you in Christ. May the Lord bless His word to us all for Christ's sake, Amen.

EVANGELISTIC FORCES.

REV. WM. FAWCETT. A. M.

We are looking and working for the world's evangelization, nor are our work and expectation without reason or reward.

In Carnarvonshire, North Wales, there is a mountain range called Snowdon. In this range there are three distinct and conspicuous peaks, the highest of which is Moely Wyddfa the "King of Snowdonia." The purpose of the tourist is to witness the sun-rise from the summit of Snowdon. With this end in view he starts from Capel Curig, at twelve o'clock at night, and by this the longest and by far the most difficult way of ascent, he reaches the summit of the mountain just as the morning star knocks at the door of the East, and heralds the coming day. Though the way has been long, and rough, and very wearisome, in the end, the climber finds himself on the most elevated prospect of South Britain, and so enrapturing is the view that is spread out at his feet, he acknowledges a full reward for his upward struggle, and readily forgets his weariness. While the twilight shadows creep away from sea and plain, and thorp and town, let us take in the landscape, and judge ye, is not the picture enchanting? Yonder at the west, and near at hand, is St. George's Channel, and nearer still historic Anglesea. Yonder at the north, smooth as a mirror, is the Irish sea, while in the dim distance you distinguish the Isle of Man. Looking eastward, as far as the sight can reach, extends the productive valleys of the Severn and the Avon, even to the outer borders of Warwick and Northampton. While we have been looking, the east has grown golden; the sun has lifted the coverlet of mist from city and town, from farmhouse and villa; the morning star has melted away in the conquering sunlight, and all England is full of song and joy and beauty.

Brothers, in our thinking we are a Convention of Christian workers gathered on the mount of prophetic prospect, looking and waiting for the fuller brightness of the day of the Lord. As we now see, there are, lofty mountains of heathenism, and paganism that cast their dark shadows over vast plains of beauty and possible productiveness. As we now see, the mantle of infidelity and cold indifference, like a poisonous mist hangs over valleys of richness, and homes of possible health and usefulness, withering to the very roots the hopes and joys of the children of the

Lord. As we now see, with the exception of here and there a streak of morning, darkness covers the earth and gross darkness the people. However, we are expecting better things. We are on the mountain-top, standing on tip toe, looking for the coming of the day, when the darkness shall be past, and a world sinless, sorrowless, and painless shall spring forth from the womb of the morning, the wonder of the heavenly and earthly watchmen, and the theme for new angelic song.

We expect the world's evangelization, and all will admit, whatever their expectation, that it is a "consummation devoutly to be wished," Surely we desire the healing of the sick, the liberation of the captives; the opening of prisons to them that are bound; the reformation of the drunkard; the hush of blasphemy; the banishment of impurity; the death of hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, revellings and such like. This we desire, do we not? Well, nothing else will ever cure Earth's woes but the spread and acceptance of evangelical truth. The more we are lifted above, the more *desire* for this day of prophetic brightness; we *expect* it. True, the battle is long and weary, and the end is not yet. True, we are taunted with the decadence of our holy faith, and told that instead of standing in the twilight that precedes the brighter day, we are standing in the evening shadows, that indicate a speedy sunset, when something better will supplant the gospel. We do not believe the insinuation, we reject it as blasphemy: confessing that mayhap our own indifference is the soil in which the noxious thought has grown. We confess with deep humility and shamedness of face, the wide contrast between the ministers of this age, and yonder heroic age of Christianity, when the cross was borne as a conquering symbol from land to land in a short space of time; when God's ministers were clothed with extraordinary power and went from strength to strength, till the nations heard the testimony of Christ, and myriads submitted to it. We confess the comparatively little progress—as men count progress—which the Kingdom of Christ has made in these latter days. Yea, we confess to all the darkness of the night, to all the discouraging and portentous storm-clouds that hang above the horizon; but we will persist in saying that the darkness and the clouds cannot impede the oncoming sun, and when the fullness of time shall come the Sun of Righteousness shall arise with healing in his wings, and the whole earth shall be mantled with the light of the Son of God. Look at the reasons for this our highest and most delightful expectation, and judge ye of the foundation on which we build these expectations. First, we have in Christianity the universally acknowledged historic fact that God has stood on this earth in the person of His own son, Jesus Christ; that He stood foot to foot with evil, and to us it is not thinkable that *He* should be vanquished by the powers of sin. We cannot entertain the thought

that, that half of the prophecy uttered at the door of Eden, which relates to the bruising of the deliverer's heel, shall be fulfilled, and that that other half of the same prophecy which speaks of the crushing of the serpent's head, shall not be fulfilled. The dark angel has witnessed the defeat of humanity on Eden's illy-contested field. He hid away at the close of the forty days' battle in the wilderness; he rejoiced again over the Judas kiss, the Gethsemane struggle, and his apparent victory on Calvary's blood-stained field. He and his subjects yell with demoniac delight at the persecutions of the Church, the contempt for truth, and the God-dishonoring words and deeds of men. But think you it will be ever thus? Are good and evil always to struggle? Is there never to be a manifestation of a royal mind and of a triumphant power? Is there never to be a Supreme Arbitrator who shall bring all things according to the counsel of His own will? From our standpoint on the mountain of Revelation, to all these questions we readily answer yes! And if you press us for our reason, it is this: God has visited this earth in the person of Jesus Christ. The old lion has been bearded in his own den; the house of the strong man armed has been entered by one stronger than he; and the stronger shall be victor where the foe of God and man once reigned supreme. "For this purpose the Son of God was manifested that He might destroy the works of the devil," and we see not how this can well be, if the world is not to be evangelized.

Then it was this same expectation that gave satisfaction to the Son of God while He was contending with the powers of darkness. Did He not stand on this same mountain and overlook the ages? And while He looked the mists lifted from the battle-field, and though the struggle was beyond all comparison severe, when the light of ultimate victory broke upon His vision, He saw of the travail of His soul and was satisfied. If we were able to measure the pangs He endured, then we might be able to measure the vastness of His expected recompense. Let us judgesomewhat of the vastness of Christ's expectation by what we know. Where is the individual Christian who having been born into the Kingdom of Christ, and become imbued with Christ's Spirit is satisfied with his already accomplished work? Morning by morning he offers the prayer taught him by his Master. "Thy kingdom come, Thy will be done in earth as it is done in heaven." He rises up from each morning prayer baptized anew with the Spirit of Christ, and for the work of Christ. His soul longs for the conversion of his whole household, nor will he be satisfied until all his family come to know the Lord. Then his soul pants for the salvation of the people, among whom he dwells, for his townsmen and his countrymen. Oh, where is the Christian minister who is satisfied with his already accomplished work? True, the fruit of his ministry may be found in all lands; thousands on thousands may have been

gathered through his ministry into the family of God; multitudes may now hang on his lips, and Sabbath after Sabbath may witness under his ministry the coming of the leprous to the open fountain for cleansing, and the cleansing comes. Yet that minister is not satisfied. It was ever thus. Wesley at the close of a ministry of wonderful and almost matchless usefulness, cried out:

O for thy truth and mercy's sake
 The purchase of thy passion claim:
 Thine heritage, the Gentiles, take,
 And cause the world to know thy name.

Whitefield could close his eloquent and useful ministry in no better words than the prayer of David, "Let the whole earth be filled with His glory."

Mr. Spurgeon, of London, has been well styled the Whitefield of modern times. His son is with us, and one of our delights to-day is to welcome the son of this great minister to our city. His usefulness is acknowledged throughout the world, and if any minister of this age has a reason to feel satisfied it is he. Nevertheless you could have heard him at the close of a recent beautiful and effective sermon, cry out, "Jesus, my Master, we will not be satisfied until this wide, wide world is brought to Thee." Thus has it ever been, and thus is it everywhere. True, there may be those here and there who profess to be the children and ministers of Christ, who fence themselves about with aristocratic indifference, caring nothing for the wants, or the woes of the outside world, so long as they have home and bread and comfort. But wherever the Spirit of Christ has taken possession of the soul, there will be found this longing and unsatisfied desire to see the world brought to Christ. Is it not so brothers? Is it not this desire that has brought us together at this time? Yea, I know it is your united answer to the statement of the Alpha and Omega—"Surely I come quickly—amen, even so come Lord Jesus."

Now if this be the longing desire of Christ's people, who only partake of a portion of His Spirit, what must it require to satisfy Jesus Himself? Think you Jesus will be satisfied with less than the whole world? And think you the Lord has taught His people to desire and pray for the evangelization of the world, and will He not grant it? Yea, fellow workers for God; the mercury in the barometer does not more certainly indicate the coming storm, than do the longings and the agonies of the saints of God indicate Christ's victory over the whole world. Be ye assured that the desires and longings of the saints are the reflections of coming blessings. Therefore, because God in Christ has visited this world, and because Christ and His people desire the evangelization of this world, we have reasons for the expected day.

These, however, are only inferences, and hopes gathered from our

spiritual instincts; and however satisfactorily they might prove the reasonableness of our expectation, they are as nothing compared with what we possess. Let us turn to the book that at the first gave us the promise of Christ's coming, and learn what the extent of that coming shall be. Now I hear God declare concerning His dear Son, "Yet have I set My King upon My holy hill of Zion. Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." Think ye Jesus will not ask, and His prayer will not be heard? Again hear ye, "He shall have dominion from sea to sea, and from the river unto the ends of the earth; they that dwell in the wilderness shall bow before Him, and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations shall serve Him." His name shall endure forever, His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed." We believe this book to be true, and because history makes no mention of such a day as we have here described, we reasonably expect it by and by. Then hear ye the words of that New Testament writer of Old Testament time. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Then Habakkuk and Micah together sing, "The earth shall be filled with the knowledge of the glory of the Lord." And John the immortal prisoner, heard a voice which said, "The kingdoms of this world *are* become the kingdoms of our Lord, and of His Christ." Thus it is, God has been on this earth; the wishes and prayers of God's people are a prophecy of the future; and most of all God's book assures us that this world shall be brought to Christ. Therefore, expecting the world's evangelization, we expect that which is reasonable as well as desirable.

How shall this desired end be reached, and what are the forces to be used by us for its attainment? are questions quite proper for this hour. In answering these questions, it will be legitimate to assert that this desired revolution in human conditions will be achieved through the agencies that God has already instituted and that He is using from day to day; and those who are dissatisfied with God's methods, and are seeking for some new way to evangelize the world, are doomed to disappointment and inglorious defeat. If they hear not Moses and the prophets, and the apostles, neither will they be persuaded through any other agency, or any other messenger sent unto them. This the only response-

that comes to the modern inventors who are asking, "How shall the world be saved?" and are seeking to cast up some new way; or smooth down the "difficulties" of the old way so that mankind may more easily accept salvation.

We learn then, that if we desire the world's evangelization, it is our first business, depending on the Holy Spirit, to preach the gospel. The marching orders that fall from the lips of our victorious captain, teach us this. The battles of the wilderness, of Gethsemane, of Calvary, and in Joseph's tomb are past. The defeat of the enemy in the last battle proves that even Calvary was a victory for Christ. The "great forty days" have sped and gone, and the Conqueror is about to take His departure to His palace and His home. To the mountain side He leads His wistful soldiers. We think we can see them standing with upturned faces, clad in sorrow, looking into the face of their loving but departing Master. He speaks to them and says, you are sorrowful because I am about to depart from you, but obey My commands and your sorrow shall be turned into joy. Peter, James and John, Bartholomew and Matthew, yea, all of you, hear Me. You love Me and you desire My kingdom to be built up in the world? And they unitedly answered, Yea, Lord, Thou knowest we love Thee, and we desire above all things to see this world brought to Thee. Well then, hear Me again, I will speak to you the secret, I will tell you how you can accomplish this desired end; and they draw a little nearer that not one word may be lost. "And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power, but ye shall receive power, after that the Holy Ghost is come upon you." I will give you the required power; do not go without it. "All power is given unto Me in heaven and in earth," and I will give you power and you shall be My witnesses in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. After ye have received power, then "go ye into all the world, and preach the gospel to every creature." Be sure you preach My gospel, Peter, do not try to improve it. There will be hours when you will think "another gospel" would be better, and you will be tempted to try some new thing. Then you will meet teachers of science, falsely so called, who will suggest new methods to evangelize the world, but hear them not. Hold on to the gospel, preach the gospel, speak to men the words I speak unto you, even as I have spoken unto you the words My Father spoke unto Me. "As the Father hath sent Me into the world even so send I you into the world." And when He had spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight." And we read that these first preachers went everywhere preaching the word and there was added unto the church daily such as should be saved. Brothers, the gospel is the power of God unto salvation, to-day as in the

days of Peter and Paul. The word of the Lord is the sword of the Spirit, to-day as in the days of Knox and Whitefield and Edwards. If there should here chance to be a modern inventor who imagines the old gospel is unfitted for the advanced thought and esthetic taste of these cultured times, and who has discovered some new lever which if placed under humanity, will lift them to the gate of heaven, he will confer a great favor upon the workers who are "asking for the old paths" by exhibiting his invention, and pointing to one soul his system has saved. We are not ignorant of the new inventions, and there are new inventions; but we are profoundly ignorant of any good accomplished by them, of any soul saved by them, yea, of humanity even reformed by them. Please point us to some one victory you have achieved on either home or heathen field before you ask us to give up the gospel plan. Until then we will assure you of our purpose to stand in the way and see and ask for the old paths. I do not believe that any race of men require a peculiar gospel, or a new method of presenting the old gospel. There may be different styles of preaching, but the action and the theme will ever be apostolic. "They that were scattered abroad went everywhere preaching the word." The triumph of the Church of Christ will not be the product of her treasures, nor of her institutions of learning, nor of the zeal, nor of the popular ability of her preachers. All hail to all these agencies; sanctified to the work of God, the more of them the better, but we expect the evangelization of the world, not by these, but by the preaching of the word and our expectation is reasonable.

Connected with the preaching of the gospel, and its professed acceptance by the peoples, we must if in these times we would succeed, insist upon a personal experience of the truth of the gospel. We will readily agree that such an experience is quite essential on the part of every minister of the gospel, and if for the minister, for all the people. How shall a minister impress upon the people the necessity of conviction of sin, he himself having never felt the pangs of conviction? How shall a minister speak heartily of the way to, and the character of true repentance, he never having felt the burning tears of repentance falling from his own eyes? How shall a minister lead the way to the cross for forgiveness, and to the open fountain for cleansing, he himself having never been that way? In broad daylight, when men can read, a finger-board does very well as a director, but in this midnight darkness my soul cries out for some one who knows the way, with light in hand to lead the way. How shall the world hear without a preacher? And how shall he preach unless he knows? And how shall he know except he experience? The great physician who opens the eyes of the blind, has cast up a way over which the afflicted may be led to him for healing, but if the blind lead the blind, both shall fall into the ditch.

But brothers, God has not permitted any of His children throughout the ages to be deprived of this personal experience. Indeed, it has been the delight of all God's children that the experience has been granted to them. Look along the path of scripture experience a little. If in antediluvian days, there shall be found one, who for three hundred years, in the midst of his family, shall maintain his integrity, and keep step with the Almighty; one who amid the rumblings of the coming deluge, will walk on the high places of communion, ever preaching righteousness to the peoples among whom he dwells; until such times as the chartered chariot shall come from the home of the King immortal and invisible, and halt at the threshold of his lowly, earthly home, and permit him to be driven by God's coursers up the shining way and to enter the heavenly abode without passing through the tomb; without the must and mold of grave clothes upon him: if there shall be one such, and this great privileges shall be granted him, it will be because "he had this testimony that he pleased God." Abraham is advanced in years, and he cries out to God, I am childless, and this Eleazer of Damascus is my steward. God pointed him to the stars, saying, see if you can number them; look upon the sands on the sea-shore and see can you enumerate them; such shall be the number of your posterity. We do not wonder that this father of the faithful should cry out—"How shall I know that I shall inherit it." But God did not send him away without a satisfactory experience. He is commanded to prepare a sacrifice, and when this is in readiness he watches and waits for the divine witness, and it came to pass that when the sun went down and it was dark, behold, a smoking furnace and a burning lamp passed between the sacrifice, and Abraham walked down the years in perfect faith, he having obtained the witness of divine approval. God would not ask him to walk down the years without knowing and being able to give a reason for his faith.

If the patriarch of Uz desires his words written, or printed in a book, or graven with an iron pen, and lead in the rock forever, it is that coming ages may know; and that God's children may gather joy out of the knowledge he possesses of his living Redeemer, who is to visit this earth, and whom he shall see for himself, and his eyes shall behold, and not another. It was in the year that king Uzziah died that Isaiah heard—as many another minister has heard—the voice of the Lord calling him to duty, saying, whom shall I send, and who will go for us? And under the pressure of this call, and a manifestation of the divine glory, Isaiah experienced as has many another minister, his own weakness and unworthiness, and cried out, "Woe is me! for I am undone, I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. How can I go? How can I speak to this people? My lips are unclean, and to preach to this

unclean people with unclean lips will be profitless work. And it was just then, when the soul of the called but unequipped minister was longing and thirsting for the required experience to successfully preach, that one of the seraphim flew unto him, having a live coal in his hand, and touched his lips, and pronounced him pure from his transgression. It was then that the called, and now equipped minister, answered the call, saying, Here am I, send me. Brothers, we profess to have heard this call of the King, have we received this preparation for work? Has the baptism of fire come upon us? We are to work for the evangelization of the world, but first we must have this vision of the Lord, this inner experience, this fire touching the heart and the lip. And this experience is for us; for us! The seraphim are now waiting by the side of the throne, coal in hand; waiting for that intuition of Spirit on our part that looks beyond the senses; that takes God at His word. The seraphim wait the behest of the King, and the King waits our willingness to receive the touch of fire. Brothers, how long shall the King wait? May the apostolic baptism of fire that touches the lips and enables men to speak with other tongues come upon us now!

Surely there never was an hour in the history of the church when personal experience was more demanded than now. The only sword in the hand of modern infidelity, is the confessed ignorance of agnosticism. The "free thinkers" of this country have just closed their National Association at Watkins, in the State of New York. They met and talked, and having no grievance, no one to oppose their free thinking and free talking, they did nothing but resolve and rejoice that they were ignorant; and in the light of their actions I think no one will doubt it. One arose in the convention and said: "I am a Godless woman; there may be forty Gods for all I know, but I cannot prove it to my satisfaction." And then the audience applauded, because she could not prove there was a God to her satisfaction. A withered limb that has but recently fallen from an ecclesiastical tree and now lies across the highway of sin, much to the discredit of his church, and not at all to the credit of humanity uttered the following words before that association: "We propose to take society where it is and improve on it. But how? We need the dissemination of scientific rules of life, wise hygiene, scientifically ventilated and drained houses." And this he thought would "make this world so much of an actual heaven that folks will not so eagerly scramble out of it towards a hypothetical paradise." And this man is among the very latest accessions to this school that confesses it knows not anything about God, about Christian experience, or about heaven. The egotism of this school is seen in this; they not only vote themselves ignorant with regard to God and the future, but they vote the whole world as ignorant as themselves; and pronounce all those who profess to enjoy communion

with God worse than madmen. O ye liberal free thinkers! how narrow how selfish, how egotistic ye are. Standing as we do, in the midst of these pseudo philosophers, it is not for us to spend our time talking and questioning about what we *do not know* but the rather of what our eyes *have seen*, our hands *have handled*, our hearts *have experienced*. The poor blind man was not able to answer the questions as to Christ's character. This he did not know, but *one thing* he did *know*; that whereas once he was blind, now he did see. One such personal experience as this would blow that Watkins convention into a thousand fragments. And a church filled with such experimental knowledge and power, would drive the darkness of unbelief, and the mists of doubt from the face of the earth, and the sunlight of divine truth would make glad the whole world.

These then are the forces to be used for the evangelization of the world. The gospel preached; *all* the gospel. The justice as well as the love of God; the fact and the woes of hell, as well as the joys and delights of heaven. This gospel preached in its fullness, freeness, and power. This gospel preached and pushed out into the world, backed by the Holy Spirit. Through a rich personal experience, and then what? Why the kingdoms of this world will soon become the kingdoms of our Lord, Jesus Christ. And then what? How grand the picture that rises before our faith! We stand on this mount of prophecy, and we see the mists of doubt and infidelity roll gradually from the face of the sky, and a beautiful and smiling landscape lies before us. We see the earth reposing on the bosom of beauty, marred by no sin, smitten with no scourge, discolored with no track of blood, glad hymns of praise flow on every breeze; whisperings of prayer are heard from every lip, and from every hamlet and homestead there floats the standard of "Immanuel" and "God with us" is humanity's united evangile. May God speed the day!!

ADDRESS

BY REV. CHARLES SPURGEON.

There are many here who shook hands with me for my father's sake and they generally ask something about his work over in England, and I am glad to follow up Dr. Brook's remarks about preaching the word, in connection with my father's college; just a brief word concerning that. Let's look first outside of that, then I will let you look inside. My father has been occupied now for nineteen years not making ministers, but finding ministers and making them better ones. He takes young men with the love of God in their hearts, who don't know much about preaching, who come there from their counting houses and workshops very raw materials sometimes. I will give you a specimen of one; a bricklayer he was, and he sat by me in college, when I was there. One of our brethren was preaching (we had to preach four sermons when we were in college), and I suppose he wanted to show us how much he knew, as he was getting in Greek words occasionally, and one was *logos*. The good man sitting next to me said, "Who is he?" Another one was asked if he ever heard about poetry, and he replied, "I don't know where he lives, sir." (Much laughter.) But he had the love of God in his heart, and he went out winning souls to Christ. This man entered into the college, and after two or three years, went out, and is to-day a successful pastor and preacher. I have been to that college myself. I had previously passed through other institutions, but I went there as a student and mingled with the students as such.

One of the first things we try in that college is to get a man in the habit of speaking, and in their classes and in discussions they make them give utterance to their thoughts. From that college, in nineteen years, some six hundred have gone forth, and they are now occupying positions and holding high spheres nobly throughout the length and breadth of the earth. You have them here in this grand land of yours, and we have many of them doing good service in our own country. God prospers that college; it is simply maintained by voluntary contributions.

Another great work my father has in hand is the Stockwell Orphanage—you may have read of it—where he receives the fatherless and destitute. They can go to it with the certainty of being admitted, if a vacancy occurs. The most needy are first admitted without any objectionable canvassing and going about for those that subscribe the largest

donations to the institution. Those that are fatherless, those little children are received in, boys and girls, and some two hundred and fifty of each were received last year. This is the Lord's work, and it is maintained by the people. What is the result; why out of that orphanage lads have grown up and gone out of the pastors' college, and now are settled pastors in some of the churches in Great Britain, and more souls are being called to Jesus, and glory is given to the name of our King. And what is done in that direction I have endeavored to imitate in my own humble way. Of course, we cannot always, all of us, do works on so large a scale as my father's works. But we can do what work we have to do with all our heart and soul. If we can't do such great works as these, let us serve God as well as we can. Of course, it is not given to all of us to be president of a pastors' college, or to be president of a Stockwell Orphanage; but then, let us help the man that is, and get grace in this way. May God give unto you liberally and largely, so that you may give liberally and largely and His work may be maintained.

I don't think I will be charged with egotism if I just refer to my own work, for I will give every iota of the glory to God. I am conscious of my weakness and of my supreme unworthiness. It is but three years since I have been a settled pastor, though I have been preaching some seven. Three years ago I went to Greenwich. If I say the place was dead and buried when I got there, and if I should say the other thing which I shall not mention I would be about right. I was called there and have been at work there for three years, with nothing of a church to begin with; and now God has given into my hands some four hundred church members. I can truly say they are living members, hard-working members. There is not a work that I call them to help me in but that they are ready to do it. I bless God for the spirit of evangelization that is in our midst there. I know most of the people around about there don't say much to me, and they don't like me, because I go out into the open air and preach. They cannot make out why I do that. I suppose I got quite a number of commercial ideas when I was in business, and I could see what the devil was at, advertising and pushing all sorts of things, and I said, let me do the same, only in a sanctified manner. I believe a man should push his way. I believe a minister should find out the best method to vindicate God's name and best conduce to His honor and glory. Now we go out in the afternoon on one of the principal thoroughfares of Greenwich, where the tram cars meet and the steamboats discharge their passengers; we preach there, and strange to say, this year from April to October, we have held regularly, without a single intermission, these services, and God has given us His smile by granting us His sunshine all the way through,

We have been enabled to preach the word of God to those who did not care a bit about it. We have made them listen, if but just a moment, to the inspired word of our loving and living Lord.

Let us pray together, friends, that the words that have been uttered in this convention may be borne across the ocean. Pray for us; pray for our friends there and they will pray for you here; and pray that I may do the work of Christ there, and as they asked for your prayers, we will also pray for you that God's glory may be greater and more fully displayed in the hearts of our fellow men. God speed you in all your works for Him.

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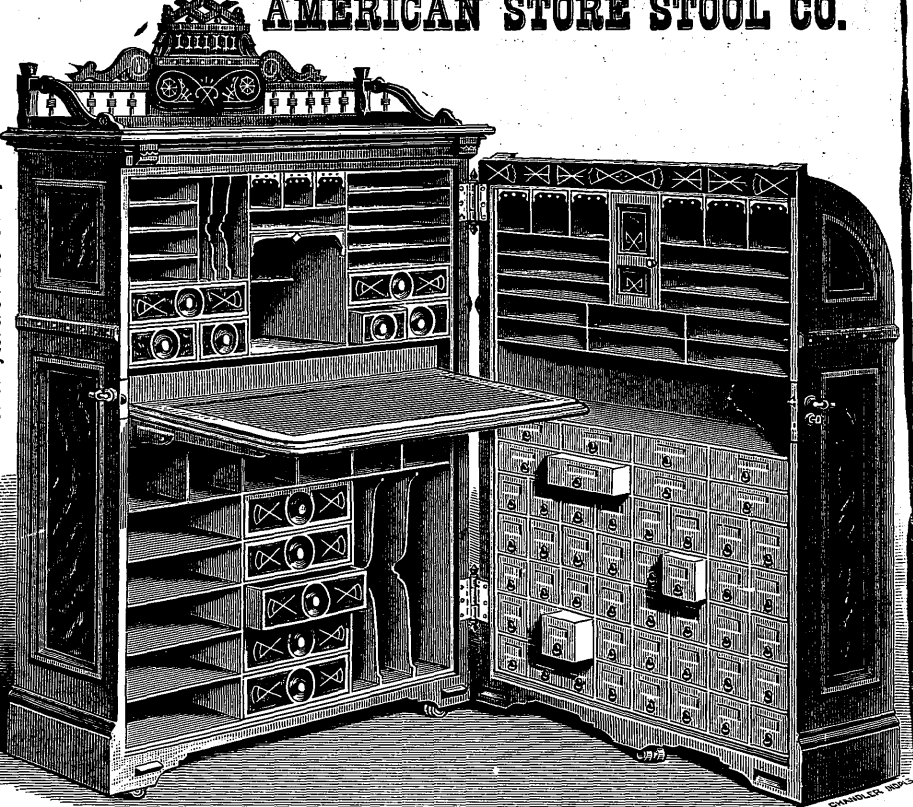
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